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Pupil life, with hints to teachers,

William Carey College



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PUPIL LIFE

L. P. LEAVELL

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PUPIL LIFE

WITH HINTS TO TEACHERS

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S. S. Bd., Jan. 24, 1939

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DEDICATED TO
MY UNCLE
RICHARD MARION LEAVELL, M.A., LL.D.
SOLDIER, CITIZEN, TEACHER
A FRIEND TO YOUNG MEN



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PREFACE.

In preparing these studies the needs of the average Sunday school teacher have been kept constantly in mind.

As much as possible, the abstractions of the general run of text books on psychology have been avoided, yet the aim has been to give enough of the science for practical use and for building up in the teacher an appreciation of expert teaching.

Effort has been made to make the facts of psychology interesting by using illustrations to enliven them and by making the application to the Sunday school teacher's work. This application frequently takes up half the discussion of a point; it is not made in a general way, but to the work of a specific department or class. Hence it is hoped that teachers of every grade will find suggestions that will help them in applying these principles.

A rather wide range of text books has been reviewed as these studies have been worked out, and credit is given all along for material which is quoted. No credit is given for the use of terms and phrases which have become common to all books upon the subject.

Acknowledgment is hereby made to Dr. C. S. Gardner, of the Southern Baptist Theological Seminary, Louisville, Ky., and to Professor J. M. Price, of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, for helpful suggestions.

Students who have completed the *New Convention Normal Manual* will find that these studies link up with its second division—*The Pupil*—and lead out from the suggestions there given.

L. P. LEAVELL.

DIRECTIONS FOR THE STUDY OF THIS BOOK.

Lesson Assignment. Ordinarily each chapter will constitute a lesson. Yet, if desired, they may be broken into two lessons. At the close of each chapter there are given questions to aid the pupil in preparing the lesson. Also they may be used as a basis of recitation. In case a fuller treatment than is given is desired, the "Topics for Further Discussion" and the references may be assigned for study.

Examination. The teacher of the class will conduct a written examination upon the book. The General Questions for Review and Examination at the close of Chapter XII will be used as a basis for the test. At least sixteen of these must be selected and submitted to the students, taking care to have at least one from each of the chapters.

In case the class wishes to take a test at the half-way point, these questions may be used for such a test; the teacher will select and submit not less than ten, taking care to have at least one from each of the chapters studied.

These test questions should be submitted to the class to be answered in writing at one sitting and without help. Members of the class may be asked to sign the customary pledge: "I have neither given nor received aid on this examination."

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CHAPTER I.

Introductory.

I. Psychology.

Sunday school workers have many interesting things to study, but in no line of their work do they find more of real, vivid interest than in the study of the pupil's mind and life. It is always interesting to discover the "why" of the preferences and behavior of boys and girls. To know "why" helps the teacher in approaching them and dealing with them.

In giving attention to such questions, we are studying psychology at first hand. Either consciously or unconsciously all of us are constantly using vast amounts of psychological material. Every day we talk about the characteristics and habits of people, we exert ourselves to win the attention of others and to interest and convince them, we try to fix things in our memory, and we weigh evidence, deliberate and decide about various matters. All of this involves processes of psychology.

Furthermore, all who read and appreciate the experiences of life which are pictured in good literature are unconsciously studying psychology, since literature is but the expression of human thoughts and feelings. Psychology is, therefore, not a study of mysteries, but rather a study of real life as we see it and deal with it every day.

1. **Psychology Defined.** The word "psychology" is derived from the Greek words "psyche," meaning *mind* or *soul*, and "logos," meaning *words about*. Therefore, "psychology" is "words about, or a study of, the soul." Soul in this connection means not the spiritual nature, only, but rather the mind, including the sum of all our powers that are not purely physical.

Another definition fuller than the above is: "Psychology

is the scientific study of the nature and course of experience; experience includes all our mental states and processes such as thoughts, memories, emotions, perceptions, and sensations." The words "course of experience" and "processes" indicate that psychology deals with a continuous operation; a something that is constantly changing, but which can be observed; that psychology does not deal with a mere thing. "Psychology deals with the now—now—now of conscious life."

2. **The Mind a Unit.** In this book we are to study a number of mental processes, such as memory, imagination, curiosity, and the feelings, giving a chapter to each. For our convenience we study these processes separately, but we know that the mind is not divided up into separate sections or divisions like the departments of a factory, each of which has charge of a separate and distinct phase of work. On the other hand, the mind is a unit, a wonderful whole, and acts as a whole. For example, memory involves, along with other mental powers, the use of attention, imagination, and often the feelings; again, the intellect, feelings and will, often work together in the same instant, thus involving in one act the whole round of mental processes. Therefore these processes may be studied separately for convenience only, but must not be considered as doing their work apart from others.

Psychologists agree that we cannot obtain a purely mental state for study, since every mental state involves elements of attention, discrimination, and assimilation.

3. **What Constitutes Mind?** A stream of mental activity; we can know it only as we watch it in its work. All the varied and complex operations of the human mind may be summed up under three great capacities—knowing, feeling, and willing. These three capacities are not three different parts of the mind, like the head, the hands, and the feet are of the body, but they are three forms of activity of the same mind.

(1) Knowing, or intellect, includes the discriminating powers of the mind; such as memory, imagination, deliberation, judgment, and reasoning.

(2) Feeling, or emotion, includes the states of mind giving pleasure or pain; such as love, hatred, anger, jealousy, joy or grief.

(3) Will, or volition, includes the mental states leading to action; such as impulse, decision, and doing.

These three great capacities are intimately connected in our experiences. For example, a wicked man hears a Gospel sermon (knowing); he realizes his lost condition (feeling); he trusts Christ as his Saviour (his will acts). It is practically impossible to analyze this experience closely and to state just where one of these states of mind ends and the other begins.

The Sunday school teacher must take account of the whole process and its outcome. Knowing should lead to feeling, and feeling should move the will. The teacher's aim should be to take each step in this process and to succeed in moving the pupil's will for right against wrong.

II. Why Study Psychology?

1. The Teacher Must Know Mental Processes.

The Sunday school teacher must deal, first of all, with the pupil's mind; hence he should know about the workings of the mind, or mental processes.

Psychology is a scientific study of the mind's laws. The mind has its laws of knowing, feeling and willing, and these laws are fixed. All good teaching must follow these laws. The skilled teacher must, of course, know these laws in order to follow them wisely.

The chief aim in the Sunday school is to develop the spiritual life of the pupils; but the spiritual life can be reached and influenced only by way of the mind. The fixed order is: the intellect, the feelings, and the will. Some Sunday school workers have assumed that the aim of the Sunday school is to influence and convert rather than to teach. But the Sunday school worker of today knows that the two ideas are not to be put over against each other as if they were opposed to each other, but that they go together as parts of a whole. We influence our pupils and lead them to conversion by means

of our teaching as a basis for the appeal. As a rule, the pupils who know the Gospel story best respond to the appeal most readily. Hence there must be instruction in order that there may be conversion.

2. Guides in Selecting Truth for Teaching.

The Sunday school teacher must study the laws that govern the mind because a knowledge of the mind's laws is necessary in selecting the truths to be taught.

The teacher cannot teach all the truths contained in a given Bible lesson. The Sunday school teaching periods are too short. A selection must be made, and that selection should be determined by the pupil's need and mental ability. The truths selected for teaching should be adapted to the pupil's life and should fit into his spiritual needs; further, they should be within the mental range of the pupil and not above his head or too simple for him.

The teaching material must be adapted to the mind which is to receive it. Hence according to the pupil's mental ability the teacher should select the truths to be taught. Only truths selected in this way can be assimilated mentally and spiritually. As in the physical realm, only assimilated foods build up the body, so in the mental realm only truths which are within the comprehension of the pupil are taken in by the mind, assimilated and result in building up the mind.

Just as a physician must study the human body and know its parts and the laws governing its functions so as to be able to properly select medicine for it, so the teacher must know the pupil's mind and the laws which govern its processes so as to be able to select suitable teaching material for it.

To illustrate how a knowledge of the pupil's mind determines the selection of teaching material, consider memory and how it differs in the three general periods of life—childhood, youth, and adulthood.

(1) Memory in Childhood. In childhood, including the Beginner's and Primary departments of the Sunday school, pupils do not memorize by effort of the will; they simply remember. During the Primary periods the ability to memorize

begins, to be sure, but it is simply the beginning. There is little or no memorizing in the generally accepted sense. Children learn rather by absorption as a result of the teacher's frequent repetition of a truth. Memorizing requires concentration; children can concentrate but little.

What teaching material, then, is best for children? That material which is made up of the simplest Bible stories, together with appropriate, short, verses. The stories must be told in the simplest way and the brief memory verses must be gone over again and again. The burden of work rests upon the teacher because the pupil is too young to put forth voluntary effort in memorizing. To force this pupil to memorize what is beyond his comprehension is to do his mind an injury which can hardly be remedied.

(2) *Memory in Youth.* In this period, including the Juniors and Intermediates, pupils memorize both by drill and by association of ideas. They can render voluntary attention and delight to do so. It is the getting time of life, and they love to get facts.

What, then, is the proper teaching material for these pupils? It is Bible material which they can learn for themselves; memory work to be drilled upon; Bible stories to be learned as a background for memorizing the sayings of the characters and the leading facts about them.

(3) *Memory in Adulthood.* In this period, including the seniors and adults, pupils memorize chiefly by association of ideas, with less emphasis upon drill work. They are interested in the why and how of things, in causes and effects, in comparative values, and in teachings which have a practical bearing upon life's problems.

What teaching material, then, is best for developing the memory of adults? Such material as satisfies their desire for related truths and contains an appeal to reason and judgment; such material as leads them to see the association of ideas which is possible between certain characters or fundamental truths. They will remember teaching material of this kind.

Summing up the suggestions given under the three heads

above mentioned, the fundamental principle underlying all of them is that of adaptation. "Instruction should conform to the order of mind growth." This means adaptation. Upon this law may be based the argument for the necessity of changing the kind of material from period to period, as the pupil's mind develops. The teaching material should match the order of mind growth. The pupil's mental appetite, like the bodily appetite, craves different food in different periods of growth.

Hence the teacher's task is to know the pupil's mental appetites and to select teaching material which will satisfy these appetites. When the pupil's mental appetite changes, then both the material and the method of teaching must change, or the teaching will accomplish nothing.

Real teaching is possible only on the basis of adaptation of the teaching material to the pupil's mind. Hence the necessity for graded lesson material, which is selected upon this principle; the material is adapted to the pupil's mental ability and spiritual needs. The Bible can no more be taught successfully on the "family class plan" than can arithmetic. All Bible truths are valuable and necessary, but not all are necessary for the same person at the same time. Graded lesson material seeks to give to each his meat in due season.

3. Guides in Adapting Methods

The Sunday school teacher must study the laws that govern the pupil's mind, because a knowledge of these laws is necessary in selecting the method of teaching best adapted to the pupils.

In all good teaching, the teacher must arouse the mind of the pupil and direct it towards the desired knowledge. Only when the teacher directs the pupil's mind and causes it to reach out after a truth and get it for itself, is there real teaching. This important process is accomplished by various methods on the part of the teacher. These methods should differ according to the growth and development of the pupil's mind. For example, a method that will succeed with a child will fail with a young man; a method that is suited

to the period of youth will prove useless in the adult period. So, a good teacher must be able to accurately judge the stages of progress his pupils have made and be able to select the method of teaching which will best bring them up to the next higher stage.

What is to determine the proper selection of methods in teaching? Clearly, it is the laws that govern the pupil's mind in a given period of development. For example, if the imagination is at its height, as in the primary period, the teacher should know it and teach by the story method; if memory is at its height, as in the junior period, the teacher should know it and drill upon the memory work; if the love of heroes, or "hero worship," is at its height, as in the intermediate period, the teacher should know it and emphasize the worthy deeds of Bible characters and Christians of later times.

Much of a teacher's skill is demonstrated by his selection of methods of teaching. Much emphasis is laid upon the value of knowing the Bible, and rightly so; much emphasis is laid upon the value of knowing the pupil's mind and heart, and rightly so; but simply to know these is not enough in teaching for one might be never so well versed in each of them yet fail as a teacher—because he does not know *how* to bring the two together. The "how" holds much of the secret of success in any line.

The value of the "how" is seen in the marvelous inventions of Mr. Edison, who has learned how to put electricity to practical uses; he not only knows the principles which govern electricity but he knows how to apply those principles. Mr. Burbank, the "plant wizard," knows both the laws that govern plant life and the methods of utilizing those laws for practical purposes. Many Sunday school teachers are successful in molding their pupil's lives for God because they know the Bible, the laws that govern the thinking, feeling and willing of their pupil's minds, and in addition to these two valuable elements, they know how to utilize the laws of the mind in teaching the Bible.

In other words, these teachers have learned the secret of selecting the method of teaching best adapted to their pupils

in the light of a given lesson. A knowledge of psychology greatly helps in doing this.

III. How to Learn Psychology.

1. **Study Books.** Every Sunday school worker would do well to master some good text-books on psychology in order to learn the most important processes of the mind and the chief stages of mental development.

From books on psychology teachers may learn the general facts about the mind and its processes. These are valuable as a background for further and more particular study.

The teacher should know the pupil's mind in two ways: (1) in a general way; and (2) in particular.

The first or general knowledge is valuable because it helps us to know what might be called the commonality of the pupil. As the normal life of the pupil unfolds in each stage of development there will be prominent certain elements in common with other pupils of the same age. There is in each period a certain uniformity of knowledge, temperament, habits, and ideas. These are to be expected of pupils of about the same age and environment and these elements of character make possible happy companionship, family life, and community life.

Such general characteristics as these can best be learned from books on psychology. But particular knowledge comes through the study of individuals.

2. **Study Individuals.** Aside from the elements of commonality, each pupil has his individual traits which set him off as a distinct personality and make it possible for him to be useful in the world.

Teachers should take time at the point of sacrifice to study their pupils at short range. If possible, the teacher should have a personal acquaintance with each pupil, for a mere Sunday morning acquaintance will not make possible knowledge sufficient for definite and personal teaching. The best method of teaching can be selected only when the teacher knows the peculiarities of the pupil.

One teacher solved the problem in this way: She had a little book marked "My Class Account Book." Each pupil had a page. Following the name of each on the page was the birth date and whether or not the pupil was a Christian. Then followed the facts that had been obtained about the pupil's home influences, about the school life, about their dispositions, their ambitions, and their associates. These facts had been gathered from visits to the pupil's home, from talks with the day school teacher and the friends and associates of each pupil. This teacher first studied the lesson, then turned to the life account of each pupil and planned to fit a message to each life.

If the class is too large for such a plan as this, the pupils might be grouped and the facts gathered about each group.

IV. Real Teaching.

Real teaching includes reaching the intellect, the feelings, and the will.

In a complete teaching process the teacher must succeed in arousing the pupil's mind and directing it to the point where it will seize upon the desired knowledge; then the knowledge which it has learned, or the facts which have been taught, must be illustrated and applied to the point where the emotions are aroused and the pupil feels that he should do and be what has been taught; then this blending of the feelings with knowledge will deepen into conviction and the pupil's will is moved to say, "I will do and be that," or "I will not do or be that."

A speaker was presenting Foreign Missions to a country church that had given nothing to benevolences for a year. He used a chart showing the foreign fields in which Southern Baptists do work, the number of missionaries in each, and the number of churches and schools and hospitals in each. When the appeal for gifts was made a young man gave five dollars. The speaker asked him if he had ever given so much to missions before. He said, "No." When the speaker asked, "Why did you give so much this time?" he replied, "I never knew before where my money went, and I never felt before like giving that much."

Note the psychology of this incident—I know; I now feel; I now do. The entire circle was completed; the intellect had been appealed to, the feelings had been stirred, and the will had been moved.

The Sunday school teacher's aim should be character building,—and this depends upon moving the will for right and against wrong. This means that three things must be done—the mind must be enriched; the feelings must be stirred by illustrating and applying the truth; the will must act, insuring right doing.

The aim or goal of the teacher is that the pupil should be led *to do*. Many people know what is right, yet do wrong. The Sunday school teacher's aim is to move the will for right and by this means build character. Our wills determine our choices; our choices determine our habits; our habits determine our characters; our characters determine our destinies. This is the sequence of character building and upon this basis rests the insistence upon teaching in the Sunday school so as to move the pupil's will.

V. The Teacher's Personality.

The teacher's personality must vitalize the truth he teaches. In addition to effective teaching, as discussed above, the class must feel the power of a personality. Sunday school teaching should not be simply a fine pedagogical performance; it should not be "faultlessly perfect and icily cold." It is a poor idea of Sunday school teaching that the teacher simply passes over to the pupil some information which he did not previously have.

All are familiar with the saying, "What you are must back up what you say." This shows the importance of Sunday school teachers being exemplary Christians. An unconverted Sunday school teacher is unthinkable, for no one can guide a traveler over a road which he himself has not travelled. The character of the teacher must shine through the teaching, for the pupils will likely learn more from the teacher's personality than from his words. Of many a teacher we have heard it said, "I do not remember much he said, but I can never forget how he made me feel."

The Sunday school teacher's aim, therefore, should be a combination of Christian truth taught to the pupil and Christian example lived before the pupil. "The truth must come through the person and not merely over his lips. It must come through his character, his affections, and his whole intellectual and moral being. Granted equal intelligence and study here is the difference we unconsciously discern between two teachers: the truth comes over one of them, but it comes through the other."

Uncle John Vassar, the effective layman missionary worker of whom so many beautiful stories are told, was famous for his Christian influence as much as for his knowledge of the Scriptures. It was his loving heart and tender words, combined with simple Scripture texts, that won scores of people to the Savior.

The personality of the Sunday school teacher counts mightily. Many a time the teacher must throw himself into the scales along with his Sunday morning teaching in order to stem the tide of influences that beat upon the pupils between Sundays.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

1. Define psychology.
2. What three capacities constitute the mind? Illustrate.
3. Why study psychology?
4. Illustrate how a knowledge of the pupil's mind determines the selection of teaching material.
5. Illustrate the proper selection of methods of teaching.
6. Suggest how one may learn psychology.
7. What does real teaching include? Illustrate.
8. In what ways is the teacher's personality of value in teaching?

CHAPTER II.

How We Learn.

I. Psychology as Related to Physiology.

Psychology is the science of mental processes, while physiology is the scientific study of the human body. Our minds and our bodies bear an essential relation to each other in all their workings and are mutually dependent. The "clay cottage," as the body has been poetically called, is both the shelter and support of the mind, and also the instrument of the mind. The mind uses the brain and nervous system as its instruments.

As the shelter and support of the mind, it is a common experience that when the body is well the mind performs its functions with ease; but when the body is sick the mind is hindered in its processes. The familiar maxim puts it, "A sound mind in a sound body," and observation teaches us that this is, as a rule, correct, although there have been notable exceptions in the case of some invalids who have had brilliant minds.

As the instrument of the mind, the body conveys information, concerning the material things about us, up to the mind through our five senses, and it also carries out the wishes of the mind through our muscles. "The cerebro-spinal system is like a telegraph system of which the brain is the central office, the nerves are the connecting lines and the special sense organs of touch, sight, smell, hearing, and taste are the outlying stations from which messages are sent in; the muscles are the individuals to whom messages from the central office are sent."

Without these outlying stations, represented by the senses, our minds would be wholly isolated from the physical world; they would receive no messages and could send no orders to the muscles. In the light of this, it is apparent that a teacher should have some knowledge of the relation of the senses to the mind, since this relation involves the processes of both learning and doing.

Evidences of this relation. An observant teacher knows

many general evidences of this relation between the mind and the senses. For example, drowsy pupils have dull minds, or when the emotions are stirred, there is wonderful bodily energy. Take a concrete case as an example: suppose a boy sees a fire; what happens? His eyes see; the nerves from his eyes to his brain carry the message up to headquarters; his brain telegraphs back to the muscles to run; his muscles obey and he runs.

On the other hand, tired muscles fail to obey the commands of the mind; aching eyes or fingers are unable to work. Hard lessons, such as the languages and mathematics, are usually taught in the forenoon before the body and mind become tired. Afternoon class work is hard because pupils who are tired and drowsy have dull minds. The will is weaker when the body is tired. Temptations are harder to resist at night. Many persons will control appetites during the day but yield to temptations at night.

The mind is more than brain or nerves. The mind uses the brain and nerves as instruments to do its bidding, but the mind is more than brain or nerves. Like its Creator, the mind works in and through the material elements of the body—yet is above the body.

II. Sensation.

I. What is Meant by Sensation? Our minds get their knowledge of the things in the world about us through the five senses. As Bunyan put it, the town of Man-soul has five gateways leading into it.

The five senses, like outlying telegraph stations, flash their messages along the nerve lines to the mind in the citadel of the town of Man-soul. These messages from the senses, or sense impressions—if delivered to the mind—create a sensation in the town of Man-soul; but many messages that are started up the lines fall by the wayside; they are not “delivered.” That is to say, the mind pays no attention to many of them, for too many are sent. Our bodies are packed with sensation carriers; millions of impressions are made upon the nerves and they start bravely up the nerve lines, but they never become sensations because the mind never heeds them.

In other words, we are unconscious of millions of things that strike our senses. But the sense impressions that succeed in getting the attention of the mind are sensations.

A sensation is, therefore, the conscious impression, or the state of consciousness, produced by nerve action.

2. True and False Sensation. The study of true and false sensations is interesting and profitable. If the senses send up true reports, all is well and good for knowledge is accumulated. But if the senses are not in normal condition and their reports are not true to nature, knowledge is hindered. For example, poor hearing and defective sight become great obstacles to learning. Chronic catarrh deprives one of the sense of smell and limits knowledge.

Teachers should know these things about their pupils so as to correct false impressions by appeals to other senses that are in normal condition. Wonderful work along these lines is done in schools for the blind, deaf and the mentally deficient. A notable example is that of Helen Kellar, whose teacher, Miss Sullivan, achieved world-wide fame because of what she accomplished with a pupil who was deprived of two of the most important senses—seeing and hearing. In many Sunday schools, special teachers are provided for the blind and deaf, and for pupils who speak English poorly. Chinese pupils usually require a teacher for each pupil.

III. Consciousness.

When we are conscious, the experiences discussed under "Sensation" are possible; but not when we are unconscious. All can recall instances of unconsciousness. But who can explain the mystery? Where is the mind when one faints or loses consciousness? Where is it when we are sound asleep? How do we wake from sleep, or come back to consciousness, when some one calls us? How does a touch-message along the feeling nerves, or a sound-message along the hearing nerves bring us back to consciousness? We simply know the facts but cannot explain them.

I. What, Then, Is Consciousness? Perhaps as good an answer as any is to say that we know we possess a "stream

of consciousness" or a "field of consciousness" made up of all that is in our minds and that it is constantly being changed by the sensations that come by way of the nerves. Further, we know that every person can think of his own thoughts, feelings, plans, etc., that make up the stream of consciousness. It is as if each one has a kind of inner eye that looks deliberately down upon all that comes into the mind.

The mind of man possesses this power—mysterious and wonderful—of thinking about itself, knowing its own workings and products, and recognizing the elements which make up itself. How it does this is beyond explanation, save that we know from experience that it is true.

The important thing in all this matter of consciousness, as regards "How We Learn," is: only those facts which become a part of the "stream of consciousness" become a part of our accumulation of knowledge. Pupils must be conscious of the truths presented to them or they will not learn. The mind must seize upon the truths presented and make them a part of the "stream of consciousness," else the truths are of no value to the mind.

In the light of the above it is easy to see how much so-called teaching is merely so much talking. It is not teaching unless the pupil's mind thinks the truths into his own consciousness; only then is there some learning done; hence, only then is there teaching done.

2. The Relation of Consciousness to Sensation may be summed up under two points, as follows: (1) Nothing from the physical world comes into the "stream of consciousness" but sensations resulting from messages which nerves send. (2) By no means all of these messages are admitted into the "stream of consciousness." Too many seek admission; myriads knock every moment. The outer world beats upon our senses and many messages start bravely up the nerve lines only to find the door of consciousness shut in their faces. Consciousness is like a great railroad superintendent in his private office; time is money to him and he cannot admit all who seek audience with him. Each moment a choice must be made between many applicants.

So consciousness admits only a few of the many applicants which knock; only those admitted are added to our stock of knowledge. The others vanish.

IV. Attention.

Attention is the "focusing of consciousness"; or "focused consciousness." When consciousness admits an "applicant" or "message brought up by the nerves," and detains it in order to find out about it—that act is attention. Consciousness is "focused" upon this object; the thought-power is actively and consciously bent towards, or fastened upon, this object of thought.

When we are conscious, every moment is characterized by some degree of attention. Even "inattention" does not mean a total lack of attention, but rather that the attention is momentarily focused upon something else than the object to which we should be attending.

In discussing "How We Learn," it is evident that attention holds an important place, since without attention there can be no learning. A fuller discussion of attention will be given in another chapter.

V. Perception.

I. What Is Perception? "Perception is the mind taking notice of whatever causes a sensation; or, the work of the intellect in interpreting sense impressions; or, it is that power by which the mind interprets the raw material brought to it by the senses." Sensations are not knowledge, but the "raw material out of which knowledge is slowly spun." Perception is like an interpreter for sensations, making plain to us the meaning of sensations.

The word perception means "to see through," or to discover by means of the senses. Hence, in the process of perception the mind must see through a sensation and discover its cause. A perception is a sensation plus thought. When the mind cognizes the cause of a sensation, the raw material has been spun into knowledge; that is to say, the cause of a sensation becomes a part of our stock of knowledge. For example, you hear a strange sound; you look around to lo-

cate it but you cannot do so, as it is unlike anything you have heard before; you ask, "What is that?" Someone suggests that you look out the window, and upon doing so you see a flying machine for the first time. You discover the cause of the sensation which came up to the mind through the ear-gate; and, after that, the sight and sound of a flying machine is a part of your stock of knowledge and they are instantly recognized and accounted for; in other words, you perceive them instantly.

An infant would not be able to interpret such a sensation as the sound of a flying machine because of the lack of experience; to infants all sensations are hazy and indefinite, and the process of interpretation must come through experience. With adults, however, all common sights and sounds are instantly accounted for and without conscious effort because of previous experiences. In such cases, perception is perfect.

The value of all this, to the teacher, lies in the fact that the act by which the mind transforms a sensation into a perception is the first step in getting knowledge. If the teacher speaks and the pupil's ear catches the sound, telegraphs it up, but the mind ignores it, then there is no perception and of course no added knowledge. On the other hand, if the mind discovers the cause of the sensation and the pupil says, "Oh, I perceive," it is evident that the pupil has gained new knowledge.

If the teacher can cause the *eye* to send up a message about the lesson, and at the same time cause the *ear* to send up a message about the same lesson, then the chances are that the two together will succeed in causing the mind to waive aside other things and give attention to this double sensation. And if, in addition to these two, the teacher can cause the *hand* to send up a third message by employing handwork, there is additional hope that the mind will attend to the triple sensation—and perceive the truth involved. Therefore the wise teacher will use as many gateways of approach to the mind as possible. In besieging the "Town of Man-soul" storm as many openings in the wall as you can.

2. **The Cultivation of Perception.** The teacher should take time to test and to strengthen the pupil's powers of perception. Do the senses give the right report to the mind? If not, why not? The answer to this question has led to discovery of grave defects in many pupils. Poor eyes, poor hearing, bodies weak through improper food or lack of refreshing sleep, adenoids, and tonsils to be removed, etc., are common experiences with day school teachers. Such pupils may be in the Sunday school class and the teacher wonders why they are not bright, loving, and well behaved.

The teacher not only should test the pupil's powers of perception but should also seek to train them. This is especially important with younger pupils. To children, the world is a strange land which must be learned through the process of perception. They should be encouraged to learn everything possible from the testimony of their senses. Sunday school teachers may easily test them upon what they see when object teaching is used, and upon how carefully they read the Scripture, and upon what the words of the Scripture mean to them.

VI. Apperception.

1. **What Is Apperception?** This word is easily understood if divided into "ad," meaning *to*, and "perception"; it is the process by which we add to former perceptions. New truth is attracted by old truth of a like nature. We know a new thing when we can relate it to a well-known thing which is somewhat like it.

When new knowledge is imparted by likening the unknown to the known, we have the process of apperception the principle of which is involved in the use of analogy, the simile, the metaphor, and association of ideas. This principle is *likeness* or *resemblance*.

For example, a teacher out on the plains of the West was teaching about the Mount of Transfiguration and the class did not know what a mountain was. So the teacher taught them the new idea "mountain" by beginning with a prairie dog's mound, with which they were familiar, and leading them

to pile one mound upon another, in their imagination, until they builded up for themselves a mental picture of a mountain. Thus the unknown truth was taught by likening it to truth already known.

When Jesus met the woman of Samaria at Jacob's well, He began His teaching to her by talking about water, with which she was familiar, and led her from what she knew, step by step, up to the great truth He wished her to learn; He did it so skillfully that she went back into the town and said to her friends, "Come and see; can this be the Christ?"

Pestalozzi says, "It is easy to add to that which is already possessed, and no wise teacher endeavors to commence instruction in a new subject before finding something in the mind of the student into which the new truth may be engrafted."

In studying "How We Learn," the application of this to the Sunday school teacher is: Know the mental equipment of your pupils so as to be able to discover and utilize that "something" into which the new truth may be engrafted. The teacher's maxim in this connection might well be, "Begin with the known and proceed step by step to the related unknown."

We have noticed the attempts of children to interpret new truth in terms of old truth, and this has resulted in their use of such expressions as: "Grandmother is picking her geese," when it is snowing; "God's chariots are rolling," when it thunders; calling the fern "a pot of green feathers," or a zebra a "donkey from the penitentiary"; or speaking of dew on the grass as "the grass crying." All these indicate the child's dependence upon previous knowledge in understanding a new thing. Expression is possible only in terms of knowledge which the pupil already has, and if pupils express themselves in these peculiar ways it indicates that this is the way that they must learn. It is easy to see how these expressions prove that they learn new truths by means of truths already known, which process is apperception.

VII. Thought.

The highest power the mind possesses is that of arranging and classifying the knowledge which it has gained through the processes of attention and perception. This power to classify and arrange knowledge is called *thought*. Just as a skillful librarian classifies and arranges the books in the library and prepares catalogues and cross references so as to make them useful and easily available, so the mind, by its power of thought, arranges its store of knowledge; it puts the new where it belongs in the mass of material already gathered, and puts thoughts together in groups for comparison and reference.

VIII. Summary.

In the discussion of "How We Learn," we have seen that the mind gets its knowledge of material things through the senses which, like out-stations of a telegraph, flash their *sense impressions* along the nerve lines.

If these sense impressions are admitted to the stream of consciousness and the mind focuses upon them, the mind pays *attention*.

If the mind takes notice of whatever causes the sensation and succeeds in accounting for it, the mind perceives or sees through the cause of the sensation; the act is called *perception*, and the thing perceived becomes a part of the mind's stock of knowledge.

If the mind receives a new perception somewhat similar to a previous perception, the new element in the perception is added to the old perception by the power of *apperception*.

The mind has the power to classify and arrange the knowledge gained through attention and perception; this power is called thought.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

1. State briefly the relation between psychology and physiology.
2. Define sensation. Name the kinds.
3. What is consciousness?
4. What is attention?
5. What is meant by perception? Illustrate. Its value to a teacher?
6. What is apperception? Illustrate.
7. Define thought. To what is it compared?

TOPICS FOR FURTHER DISCUSSION. (OPTIONAL.)

1. The Instincts. Instincts exist in germ at birth. A prominent function of education is to cultivate the instincts and bring them to their highest development. Some of the most interesting to Sunday school workers are: (1) The self-preservative, as self-preservation, fear and fighting; (2) the social, as sympathy, love of approbation, altruism; (3) imitation; (4) play; (5) the collective instinct; (6) the inquisitive; (7) the migratory; (8) the moral and the religious.

2. Temperament. Temperament means literally a mixture; the idea back of it is that a person's temperament is determined by the proportion in which the elements making up his constitution are mixed. There are four elements: (1) sanguine, meaning full of blood, hence happy, hopeful; (2) phlegmatic, meaning slow, calm, not easily excited; (3) choleric, meaning full of energy and passion, having the power to impress others, as the pioneer, missionary or reformer; (4) melancholic, belonging to deep and brooding natures, as the poet, artist and the thinker.

A simpler classification is into two classes: motor and sensory. Motor is quick, alert, includes the sanguine. Sensory is slow and includes the phlegmatic and energetic plodders.

Reference: Kirkpatrick's "Fundamentals of Child Study"; Weigle's "The Pupil and the Teacher," Chapter VIII.

CHAPTER III.

Curiosity.

Curiosity is one of the most easily recognized of all our mental states. All people have it. It manifests itself in many forms and degrees, but all are possessed with it to some degree. Curiosity is often made the subject of jokes and ridicule—very wrongly, unless it has gone beyond bounds and has become the morbid curiosity of some adults, or a meddling curiosity that offends the proprieties. It should be recognized as a God-given faculty and a most valuable one in the teaching process. What could be sadder than to have a child who never asked, "What is that?" or "Where did you get it?" Possibly the only thing sadder is an adult whose eye never brightens when looking at the strange or unusual.

I. Definition.

Curiosity may be defined tersely as a "desire to know." It is to the mind what appetite is to the body. It is a natural instinct or power of the soul. It is, then, a kind of "mental hunger" or "appetite of the mind." If strongly developed it might be called the "gnawing appetite of the mind."

It manifests itself in all normal children. First, by rapid questions. To see a new or attractive thing is to want to know about it. They ask, "What is that?" and "What is it for?" and "Where did you get it?" almost in the same breath. We call them "walking interrogation points." Shall teachers repress this "mental hunger?" Certainly not. Rather, satisfy it, utilize it, stimulate it. Unless there is "appetite of the mind" to receive truth, it is useless to present truth to the mind. If the mind does not crave a certain truth it will not receive it, digest it and profit by it.

Again, curiosity manifests itself by tearing down things, picking things to pieces, watching processes of construction and attempting to make things. Hence, the child's love for blocks and toys that come apart. The child is a "little scien-

tist" and if encouraged may make great development in learning to construct things.

It is told of Edison that when a boy he tore up many of his father's tools and appliances to see how they "worked." His father gave him more things to tear up and taught him to put things together.

II. Types of Curiosity.

1. **The Curiosity of Children** is chiefly concerning objects—their exterior and general characteristics. It is quickly aroused and quickly satisfied. Children have but limited experience and are not concerned with the relation of one thing to another, so do not linger to look into things. They have few "organized interests," hence pass by with a glance and "What is that?" The more advanced pupil would linger to inquire into the thing more closely. Yet many times children ask the deepest questions of all and their best teachers cannot answer them. These questions, too, indicate a limited experience.

2. **The Curiosity of the Youth** goes beyond the "What" and asks "Why?" This is an advance over the child's curiosity and is proof of the youth's accumulation of knowledge. Their "organized interests" are growing. They know enough to make them want to know more.

The youth may be characterized as *inquisitive*. The word is derived from the Latin, meaning "searching into." What he already knows leads him to seek further light and ask the reason for things. He inquires about curious facts in nature—as "Why do crawfish crawl backwards?" or about causes and effects, as "Why doesn't the thermometer freeze in winter?"

3. **The Curiosity of Adults** has been developed through experience and knowledge of relations between things to the point of research. The milder form of this is investigation, which means "inquiry into things step by step, or track by track." It is the picture of the hunter with his dogs following the track of his game. Closely akin to this is the love for exploration and discovery. Columbus had a theory, or clue, which he followed out; it led him to the new world.

Newton saw an apple fall; that clue led him to discover the law of gravitation.

The adult mind has built up many organized interests; these have been strengthened by the development of the reasoning powers; the result is a delight to search for new information, to classify it and make conclusions.

As we trace the development of curiosity through the periods of the unfolding life, we see it gathering new qualities all along and becoming in each period more valuable as an incentive to get knowledge. It is a "desire to know" or a "mental hunger" in each period but with a different bent in each.

III. Its Teaching Value.

The teaching value of curiosity lies in its relations. First of all, it is most intimately related to interest, since it is the means of securing interest. No curiosity means no interest. This alone makes it of great value to the teacher.

Curiosity can be deepened into interest and interest is the key to attention. Attention insures learning or knowing, hence it has great teaching value. Without attention there can be no teaching.

Going a step further, we know that interest is the mother of attention and attention is the mother of knowledge. In order to capture knowledge, we must capture both the mother and the grandmother. Curiosity is the trap we must set to capture them both.

Changing the figure, curiosity is the first step leading upwards to the temple of knowledge. The full stairway is curiosity, interest, attention, knowledge. It is an easy step from attention into the temple of knowledge. This is the teaching process. Along this way the pupil should be led each Sunday.

Must the teacher always begin by awakening curiosity? Certainly, if it is necessary to awaken interest. Sometimes the pupil is already interested. The teacher's first step is to find out about this. Curiosity is mental hunger; without it, the mind will not open its mouth (as it were) to receive the teaching.

IV.—How to Awaken Curiosity.

All methods for awakening curiosity may be summed up under two; the appeal to the eye, and the appeal to the ear. These are easily utilized and our Sunday school helps abound in material adapted to each. To fail along this line is attributable to failure of the teacher to select material adapted to his particular class and to use it while teaching.

1. **The Appeal to the Eye.** (1) Pictures are abundant and more and more attention is being given to their preparation for Sunday school use. Secure a good set of pictures of Bible lands as part of your "chest of tools." When they are used, put them on the wall; leave them up till the end of the quarter, or series, and review by them. The picture will recall the lesson and its truths. Pictures are of special value in teaching missions and temperance. Avoid the use of pictures which are inconsistent with the Bible facts.

(2) Objects appeal to pupils of all ages. A raised map of Jerusalem will quicken the curiosity of pupils and add interest to many lessons each year. A model of the temple in Jerusalem can be used for teaching many lessons each year. Frequent use can be made of a model of an Eastern house with the stairway going up the outside. A little scroll may be used to illustrate any lesson regarding the history and make-up of the Bible.

Caution. Let the object be a faithful copy of the thing it represents. Use it to teach facts, not spiritual truths—especially with the younger pupils. What they see makes the strongest pull on their understanding. A teacher once used a loaf of bread in teaching a lesson on "Jesus the Bread of Life"; the little girl told her mother that the teacher said, "Jesus was a loaf of bread." What was the trouble? First of all, the lesson was beyond the child's comprehension. She could not grasp the spiritual truth of Jesus the Bread of Life. And the teacher used a material thing to teach a spiritual truth, while the child had not developed the power to make the transition from the material thing to the spiritual significance of it.

(3) The black-board is the every-Sunday tool of a good teacher. Not to "draw on," but to mark on. The simplest outline is the best for Sunday school teaching. Diagrams are better than finished pictures for teaching. The superintendent may have a finished picture put on the board by an artist for the general review, but the teacher can't do that. It takes too much time even if the teacher is an artist. To draw it before the class would attract attention from the truth to be taught to the drawing of the picture.

Draw the fewest possible lines and leave the pupil's imagination to fill in the details. In many classes use the board for writing outlines for drill work.

2. **The Appeal to the Ear.** The story is the great means of awakening curiosity by appeal to the ear. Say, "I heard a story about a man who—" and the class is at once curious to know what happened to him. Say, "I had a strange experience once when I was in—" and pause a moment; curiosity will be excited; then tell the story. The Pied Piper of Hamelin charmed all the children away from their homes and to follow him by the magic of his flute; the Sunday school teacher can charm children, and adults too, away from local attractions and lead them into realms of light and truth by the magic of a well-told Bible story. The charm of much that Jesus said lies in the fact that He spoke so many beautiful parables which are simply stories matchlessly told by a Master Teacher. The parables of the Prodigal Son and the Good Samaritan carry their own teachings; they need no comment; no moral need be tacked on.

A well-directed question will awaken curiosity. Ask, "How many mountains are mentioned in the Bible?" and see the class of boys begin to count. Ask, "What is the fifteenth book in the Old Testament or the New Testament?" and see the class begin and count on their fingers. "What in the Bible is quicker than the telephone in getting a long distance message?" After the class guesses, then teach the story of Daniel's Prayer when God sent the angel with the answer before Daniel was through praying.

V. Summary and Suggested Methods.

1. **Arousing the Curiosity of Children**, or the Beginners and Primaries. The *general principle* is this: The pupils are curious about things they can see and handle; they ask about the outside of things chiefly. Hence their curiosity is confined to the concrete; its range may be summed up under two heads, objects and stories; in other words, things which appeal to the eye and to the ear.

Hence, the *method*: Present Bible truth to children in concrete form only. Make a story of the lesson, illustrating it with pictures and objects. Avoid abstract statements. Make a story of the truth or do not attempt to teach it.

2. **Arousing the Curiosity of Youth**, or of Juniors and Intermediates. The *general principle* is this: The youth is inquisitive and constantly searching into things. He is learning rapidly and what he knows leads him to want to know more. He is fond of puzzles, curios and collections. His interests are largely in the concrete but go deeper than the mere outside; he can be led to search for truths which do not appear on the surface.

Hence, the *method*: The wise teacher will not do for the youth what he can be led to do for himself. Arouse his curiosity by hinting of something interesting, then guide him in the discovery of it for himself. He is in the getting time of life; become his pilot and lead him to get Bible truth.

The teacher may use some of the following suggestions: Make a curio cabinet; fill it with flowers from Palestine, shells from Galilee, cedar cones from Lebanon, olive wood from Jerusalem and souvenirs of all kinds; many of these can be had from curio dealers.

Oriental life, manners and customs offer a fascinating field of study; information regarding these is given in Bible dictionaries; assign the work of investigation to your pupils. The flowers, birds and beasts of the Holy Land are interwoven into Old and New Testament narratives; have the pupils mount pictures of these and write a story about each.

3. **Arousing the Curiosity of Adults**, or seniors and adults. The *general principle* is this: Pupils of this period enjoy investigation. They delight in searching for new information or for new relations between old truths, or new applications of old truth.

Hence the *method*: Develop the class by encouraging them to use their own powers in discovering Bible truth. Combine the question and answer method of teaching with the lecture method; emphasize the first, and lecture as little as possible.

A general lecture is more and more discredited as a method of teaching in the Sunday school because the benefit of a lecture depends upon the preparation of the pupil to receive it as well as upon the clearness and force of the teacher; to lecture constantly to an adult class means that they will not study the lesson for themselves but will depend upon the teacher.

A better plan is the "conversational class plan" which many teachers of adult classes are using. The teacher recognizes the general ability of the pupils to think and assigns to the various members of the class certain parts of the lesson outline; these are given out a week ahead. During the recitation the teacher acts as leader and timekeeper, while each member of the class discusses the topic assigned to him or answers questions asked by others regarding this topic. The result is great interest on the part of the class; good work done in lesson study and the members of the class generally developed as Bible students and expositors of Bible truths.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

1. Define curiosity. How does it manifest itself?
2. State briefly the kind of curiosity possessed by children, by youths, and by adults.
3. What is the teaching value of curiosity?
4. Give several methods of awakening curiosity.
5. State the best method for utilizing, in teaching, the curiosity of children and youths.

TOPICS FOR FURTHER DISCUSSION. (OPTIONAL.)

1. Illustrate how stronger or newer stimuli excite curiosity.
2. Illustrate a child's curiosity leading to further investigation.
3. When does a pupil's interest in a thing cease? What then?
4. In order to interest the class, how much of a 30-minute period should a teacher talk?

References: Kirkpatrick's "Child Study," Chapter X; Harrison's "Child Nature," Chapter II; James' "Talks to Teachers," Chapter X.

CHAPTER IV.

Attention.

Many times we see things but do not notice them; we hear things but do not understand them; and we touch things but do not feel them. Why? The simplest answer is that we are not paying attention. Another way of stating the same thing is to say that the sensations resulting from seeing, hearing, touching, etc., were not admitted into our field of consciousness. Every day many things strike upon our senses without affecting us at all; they are not admitted into our field of consciousness. We pay them no attention.

To quote the figure previously used, our consciousness is like the head of some great business concern who admits into his private office only a few of the seekers from the outside. When consciousness does open the office door and admits a sensation, it focuses upon it; or, it concentrates its powers upon it; we call this paying attention.

I. Definition.

Attention is the attitude of the mind, or the state of mind in which one or more of its powers are focused upon something which is presented to it. Stated briefly, attention is focused consciousness. It is the opposite of nonattention, which may be defined as diffused consciousness.

Attention is like a sun-glass, or burning-glass, which gathers up and centralizes upon one object all the rays of the sun within its range. By this means Indians kindle fires without a match. The Indian caught and concentrated the sunlight upon his wood by means of a sun-glass; he used focused sunlight.

Derivation of the word. Attention is derived from the Latin words "*ad*," meaning *to* or *towards*, and "*tendere*," meaning *to stretch*. According to the derivation, attention means the stretching out of the mind, or the mind's hand, as it were, after something which is desired.

Scientists tell us that the smallest protoplasm or jelly-fish

has the power to stretch itself out towards its food, to secure it and to retain the nutritious parts of it. Much more has the mind of human beings the power to stretch out towards that which interests it, secure it and assimilate the part which will aid in mental growth.

II. Kinds of Attention.

For practical purposes in Sunday school work, perhaps the two best known methods of attention only need be mentioned. They are the voluntary and involuntary.

1. **Involuntary Attention.** This is the kind of attention which we cannot help giving; it requires no effort of will. That which attracts involuntary attention knocks so hard upon the door, asking for admission, that we open the door involuntarily and sometimes in spite of the will.

It requires no will power to pay attention to anything in which we feel great pleasure or pain. Hence, involuntary attention is controlled chiefly by our feelings. Soldiers in battle have been known to become so absorbed in the fight or so intense in their excitement that they did not know when they were wounded. Similar experiences have come to people in burning buildings or in wrecks.

Involuntary attention is full of power and endurance. The felt interest which controls it arouses all the mental energies and the mind seems refreshed in its work rather than tired; this is because the mind finds pleasure in learning the things in which it is interested. A boy will read for an hour or two if the story is full of interest for him; his attention is involuntary and he is really unconscious of the fact that he is paying attention.

A common example of involuntary attention is that of a person walking along a country road or a city street and commenting upon the various sights and sounds which are noticed. There is no effort in this case to concentrate attention, and each new appeal to the senses puts all other sensations out of the field of consciousness.

2. **Voluntary Attention.** This is the kind of attention which we force ourselves to give. Therefore it requires will

power, although it is aided by interest which is felt in the subject to be learned. This kind of attention is but slightly developed before the twelfth year.

In paying voluntary attention, when the lesson is hard, we notice that the pupil summons up his powers, knits his brow, and tries to put aside other attractions, and forces himself to pay attention even though he wishes to do something else. This kind of attention is the result of will power.

Often in beginning a task we are conscious that our minds are wandering; then we exert ourselves to get a sort of pull on the mind and bring it back to its task. By sheer force of will we focus attention upon the task. This is in some respects the highest form of attention, and it is possible in any large degree with advanced pupils only.

Suppose a child should go through a flower garden, gathering blossoms from every bush until its arms are full, then hearing the call of children across the street should throw the flowers down and run off to play. That would be a picture of involuntary attention. But suppose a botanist should go through the flower garden and select one flower, then sit down to study it with a microscope, and for hours be absorbed in examining its various parts. He would likely not know that the children were playing across the street. That would be an example of voluntary attention, or of concentration.

Voluntary attention is usually short-lived and easily exhausted. The strain of attention is easily felt, and the mind becomes tired. A boy will feel tired in half an hour if the lesson he is studying is too hard.

3. Relation of Voluntary Attention to Involuntary. Attention must be involuntary, or the result of felt interest, if the mind does its best work in learning. Voluntary attention, the result of will power, may be necessary at first, but it must merge into involuntary attention if the learning process continues without interruption. The will may start the powers of the mind to work, but unless interest in the subject develops and the attention becomes involuntary, the mind soon tires of its effort, and there is a division of attention between learning the thing and the effort of the mind

to stick to its task until the learning process is complete. In the illustration of the botanist studying the flower, as suggested above, voluntary attention might be emphasized at first, but as interest in the flower and its parts develop with study, involuntary attention would direct the studying process and thus make concentration possible.

With this truth in mind, the teacher who must insist upon voluntary attention at the beginning of the lesson or subject to be learned, should endeavor to connect the subject in some way with matters which interest the pupils so that the lesson may rise into involuntary or true attention by means of the kindling of interest in it. The teacher who insists upon the memorization of certain passages should kindle interest in these passages by illustrating them, showing their uses, or by connecting them with passages or stories which the pupil has previously learned.

III. Its Teaching Value.

Attention is absolutely essential to learning. If the mind does not attend it does not learn. Not to attend is to be absent mentally as well as physically. Learning is possible only where the mind is, and not always where the body is, for a pupil may be in the class and yet his mind may be a thousand miles away. Pupils are frequently present in body but absent in mind.

So far as getting knowledge is concerned, the pupil had as well be absent from the class in body as to be absent from the class in mind. The teacher's task is to catch up with the pupil's absent mind, wherever it may be journeying, and to pull it back to the place where the teaching is.

Remember the saying: "Interest is the mother of attention; attention is the mother of knowledge; to secure the latter you must secure both its mother and its grandmother." The mind of the pupil must work in unison with the mind of the teacher or there is no learning on the part of the pupil, and no teaching on the part of the teacher. "No one has mental fluid enough to spread out over all creation; it must settle down in a definite locality if the mind gets new knowledge." To do this is to pay attention.

IV. How to Get Attention.

1. **Some Mechanical and Practical Ways.** (1) Do not begin until conditions are right. It is useless to attempt to teach when circumstances make it impossible for pupils to pay attention. Some conditions which can be controlled are: Light, heat, and ventilation. If the light shines in the eyes of the pupils it is easy to have them move. If the room is too hot or too cold it should be someone's business to regulate the heat. (2) Unnecessary sights and sounds. If your class can see others, curtain it off or turn the seats around. The poorest place for any class is the choir seats facing the whole auditorium. Request the superintendent to protect you against loud talking, noises, and interruptions.

See to it that all the class can hear distinctly, and see the teacher. Some may be deaf or near-sighted. Watch for evidences of fatigue and discover the cause.

A boy went to sleep in class for several Sundays; the teacher investigated and learned that the boy had taken a paper route, got up at daylight to deliver his papers and came to Sunday school without breakfast; sitting in the warm room after being hours in the cold, he naturally went to sleep. The teacher let him sleep and gave him special attention after the class.

2. **There Are Some Ways Which Will Not Secure Attention.** Threats, censure, or even demand, cannot quicken the pupil's interest in the lesson. These methods attract attention to themselves and away from the lesson.

"Nothing can be more unphilosophical than an attempt to compel the wearied attention to new efforts by mere authority; as well try to compel dying embers to rekindle into a blaze by blowing upon them."

If pupils do not pay attention, whose fault is it? Henry Ward Beecher is said to have told his sexton that if he saw anyone asleep during the sermon to come around to the pulpit and wake up the preacher.

3. **Other Suggestions Relating to Attention.** (1) Attention cannot be indefinitely sustained. Even involuntary

attention is easily satisfied and flits away unless new aspects of the subject are constantly developing. How often in listening to a friend talk have you "lost the thread of conversation"? Why? Because the friend did not change the subject often enough to keep up the interest. The teacher sees at once the necessity for variety in teaching. Appeal to the eye by using objects, pictures, and black-board illustrations; then appeal to the ear in teaching the same truth by using appropriate stories and asking questions; then if possible appeal to the sense of touch by having the pupil reproduce the truth through some kind of hand work.

(2) Interest is the basis of attention.

Of all methods of securing attention, the appeal to interest is the most fundamental. "Interest is the mother of attention"; and "interest is the motor power of attention"; and "interest is the greatest word in education"—all such expressions emphasize the value of interest in securing attention.

The word interest is derived from Latin words which mean "to be a part of." Hence a truth is of interest to us when it bids fair to become a part of our own make-up, or to add to our happiness and usefulness. Teachers will at once see the necessity for studying the interests of their pupils. No pupil can be interested in an entirely new thing; that is, a thing so new that there is nothing already in the experience of the pupil for the new thing to become a part of; nor will a pupil be interested in that which is already very familiar; that is, so familiar as to present no new aspects to his mind. A combination of a new truth with an old truth is essential to attention. "The old in a new setting or the new in an old setting always gains attention."

The teacher's preparation of a lesson must include a search for some point of interest in the subject-matter itself which may be linked on to some interest already existing in the pupil's life. Suppose a Sunday school teacher attempts to teach a lesson on "The Gnostic Heresy," as found in Paul's letters to the churches of Asia, and the class pays no attention. What is the matter? The teacher has failed to find out where the pupil's mind is and to link it up with this new truth. A

teacher once caught and held the attention of a class of men and aroused a spirited discussion of Paul's Last Missionary Journey by first asking the men to tell the latest news about a certain prominent American who was then traveling in the Mediterranean lands, and whose experiences were being featured in the daily papers. Thus the teacher linked up a point of interest in the minds of the pupils with the Bible facts of the lesson.

Interest is the basis of attention; therefore link some point of interest in the lesson to a kindred interest in the pupil's experience.

V. Summary and Suggested Methods.

1. **Gaining the Attention of Children**, or the Beginners and Primaries.

The *general principle* is this: Children can render involuntary attention only. Will power has not developed with them in any great degree. Hence they cannot render voluntary attention to any extent.

Hence the *method*: The burden of getting attention is upon the teacher. It is often necessary to awaken curiosity by an appeal to the eye, or by a question, or by saying "once upon a time." Then curiosity must be deepened into interest by additional points and illustrations.

2. **Gaining the Attention of Youths**, or Juniors and Intermediates.

The *general principle* is this: These pupils can pay voluntary attention. They are, as a rule, attending day school, carrying an armful of books, studying their lessons, reciting under strict teachers, and receiving grades which determine their class standing and promotion.

If they can study for the day school teacher they can study for the Sunday school teacher.

Hence the *method*: Encourage real study of the lessons on the part of the pupil. Assign the lessons, expect them to be gotten, call for the information, utilize it in your teaching, compliment those who do the work.

In modern Sunday school work, the emphasis in this period is first upon voluntary attention, since much of the teaching material is selections to be memorized. Yet the voluntary attention may easily become involuntary through interest, since the memory work is correlated with the stories about Bible characters. The memory work suggests the story, and the story recalls the memory verses.

Graded lessons with this correlated memory work and the attractive hand work for each lesson furnishes the teacher with a basis for definite assignment of work, definite tests of the pupils' knowledge, and for promotions with honor.

3. **Gaining the Attention of Adults.**

The *general principle* is this: Pitch the class work upon the basis of real study. Senior and Adult pupils have the ability to concentrate upon the lessons and to discover their teachings. But the teacher must be the leader and inspirer of the pupils. Unfortunately, many of the pupils are absorbed with other things and rely upon the teacher for the major part of the work in Bible study; taking note of this condition, the wise teacher will try to lead the pupil to a point of self-reliance and real study of the lesson material.

In practically all adults of normal development, there is a love for study in some degree, at least, and a delight in acquiring information about matters of general interest and practical value.

Hence the *method*: Since Adults can pay attention and are capable of learning facts in which they are interested, the teacher must solve the problem of awakened interest in Bible study and must discover the best method of conducting the class recitation so as to make the time count for the most.

It is a safe suggestion to offer that as far as possible the class be led to participate in the discussion of the lesson rather than encouraged to expect a lecture from the teacher. In order to secure a helpful participation in the lesson, topics for study should be assigned a week ahead. This method of conducting an Adult class is popularly known as the seminar method. But each teacher must decide upon the method of

teaching for his own class. Study the tastes of the pupils and their general capabilities, and fit the method to these general conditions.

Lay a plan for a quarter's work, and win the consent of the class to study by this plan. At the beginning of a quarter give a preview of the lesson material and chief points of interest; this will quicken the activities of the class mightily. Some member of the class might suggest a method of study which would prove best for the class to follow. A class of young business men would prefer one method of study; a class of college girls would prefer another method, and a class of mothers would prefer still another method.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

1. Define attention. Illustrate it.
2. Name and describe the kinds of attention.
3. What is the relation of voluntary to involuntary attention?
4. State the teaching value of attention.
5. Suggest some practical ways to get attention.
6. What is the relation of interest to attention? Illustrate a teacher's use of interest in getting attention.
7. Suggest a good method of getting the attention of children, of youths, and of adults.

TOPICS FOR FURTHER DISCUSSION. (OPTIONAL.)

1. Should a Sunday school teacher seek to gain voluntary or involuntary attention? In what departments is each the best?
2. Upon what does voluntary attention really depend?
3. When should a teacher request, or demand, or elicit attention?
4. What difference in a pupil's ability to pay attention at six and at twelve? What difference does this make in methods of teaching?
5. What methods have you tried in gaining the attention of uninterested pupils? Why did you succeed or fail?
6. Is there a difference in methods for gaining and for sustaining attention? State the differences.

References: Brumbaugh's "Making of a Teacher," Chapters 3, 4; James' "Talks to Teachers," Chapters 1, 11; Trumbull's "Teachings and Teachers," pages 78ff, 138ff.

CHAPTER V.

Apperception.

In the chapter on "How We Learn," a brief discussion of apperception was given. We are now to make a more careful study of this important mental process.

I. Definitions.

1. Recall, first of all, *the discussion of perception* previously given. **Perception** was defined as the power of the mind to see through a sensation, or whatever caused the sensation, by interpreting that which caused it. To know the cause of a sensation means that the mind makes the cause a part of its stock of knowledge. The first step in getting knowledge is the act of the mind by which it transforms a sensation into a perception; this it does by discovering the cause of the sensation. On the other hand not to discover the cause of a sensation is to be oblivious to it. Should we fail to discover the causes of all the sensations which come up to the mind from the senses, it would mean that we would ignore all the messages brought from the outside world by the nerves, and hence we would learn nothing at all.

For example, suppose we hear a strange sound; we investigate until we account for it and discover our first flying machine or automobile or victrola. Not to investigate and account for the sound would, of course, mean not to acquire the knowledge.

2. **Apperception Means "adding to our perceptions";** hence it is a process by which the mind adds to former perceptions gained by the process described above. Apperception is the act or process of adding a new idea or series of new ideas to an old one.

Gregory, in "The Seven Laws of Teaching," sums up the principle of apperception thus: "The truth to be taught must be learned through truth already known." Known truths are like magnets attracting to themselves all new truths which resemble them. The known truths not only attract new truths,

but also illuminate them and assimilate them, thus in a very real sense adding to themselves. "Apperception is to the mind what digestion is to the body; the body assimilates food and produces tissue, while the mind assimilates knowledge and gains strength to acquire more knowledge."

As previously stated, the underlying principle of apperception is that of likeness or resemblance, and it is involved in the use of analogy, association of ideas, etc. By such processes, the mind takes hold of new ideas. It has been said that the three conditions of good teaching are: first, *association*; second, *association*; third, *association*.

To illustrate: Since childhood, each of us has been building up an accumulation of *vehicle* knowledge. It began with the simpler vehicles, such as children's carriages, buggies, and wagons, and we have added to the general idea such improvements as rubber-tired buggies, coaches, trolley cars, street cars, railway trams, etc. With this vehicle knowledge in our minds, we recognized the first automobile as a vehicle, and its parts were at once interpreted and assimilated by our vehicle knowledge. We recognized certain parts of the automobile which were common to all vehicles, and interpreted the new parts, or the unknown, in the light of the known. The result was that our minds added to the former vehicle knowledge this new conception of a vehicle which is self-propelling.

The application to the Sunday school teacher is clear. The truths presented to the pupils must find in their minds a group of friends to welcome them, else they will wander about for a little while, finding no abiding place and go on their way.

3. The Apperceptive Mass.

By the apperceptive mass we mean that set of ideas in our minds which attracts and absorbs the new idea presented to the mind.

Each pupil has his apperceptive mass which is made up of all the knowledge which he has been able to accumulate. We may imagine it as a great collection or heap of knowledge laid up in our mental store-houses. We might further imagine that this collection or heap of knowledge is subdi-

vided into a great number of groups each of which contains a particular kind of knowledge. Just as kinsfolk get together in groups at a fair or picnic, so the different kinds of knowledge that are kin naturally gravitate together and make groups. We may imagine that each pupil's apperceptive mass is composed of as many groups as there are kinds of knowledge which he has acquired.

Of course, no two pupils will be alike in the number of groups or in the size of the groups which make up the apperceptive mass. This is accounted for by heredity and environment and by the personalities and dispositions of the pupils.

4. How the Process of Apperception Works.

Having in mind the picture of the different groups of knowledge which make up the apperceptive mass of an individual pupil, let us fancy the process of apperception. Here comes a sensation traveling along the nerve tracks up to the mind; it knocks for admission; consciousness opens the door, admits it and begins at once to discover the cause. Consciousness can understand and interpret its cause only by referring it to its kindred apperceptive group. So the sensation is started out on a kin hunt. It visits group after group, but finds no welcome word, no extended hand, no familiar voice. Each group ignores it. Finally it escapes out a nearby ear, and is gone forever.

This, in imagination, yet in a very real sense, is what happens when the teacher's words "go in one ear and out the other."

The teaching point is apparent—the idea that fails to find a kindred apperceptive group—goes out! Result—no added knowledge.

We may easily imagine the opposite experience; the new idea starts on the round of apperceptive groups and soon one group calls to it, extends a hand, saying: "Come in with us and abide; we are of your kind." So, finding a group of kinsfolk, it sticks and stays. It is slightly different from all other members of the group as each boy is different from his brothers, but there is a common kinship. The "slightly

different part" is the part which "adds to" the former knowledge represented by the group.

5. **Dull and Bright Pupils.**

The Sunday school teacher will soon know the dull and the bright pupils. What makes the difference? The difference is in the apperceptive mass of the pupils, or in their ability to immediately refer the new idea to its proper group of kindred ideas. The pupil who can "take things in" quickly is the one who immediately refers the new to the kindred group of old ideas. The dull pupil has difficulty in doing this and requires longer time to complete the process.

A boy once was asked by his teacher why he couldn't work an example in arithmetic. He replied, "I don't know, unless it is I haven't got enough example-sense to work it with." That was psychologically correct, for he was stating in boy-language a fundamental principle of psychology—"New truth can be learned only by means of truth already known."

The application to the Sunday school teacher is apparent; find out how much your pupils know; by questions, test the amount and accuracy of their apperceptive powers. Distinguish between the bright and the dull pupils. Get down to the level of their knowledge, taking nothing for granted, and build up from what they know to the point you wish them to attain. Do not "teach above their heads," but lead them step by step, according to their ability, to receive and assimilate knowledge.

Upon this principle of teaching, "according to their ability to receive and assimilate," rests the insistence upon grading the pupils and using Graded Lessons. If the lesson material is "beyond them," it is useless. If out of the same Bible lesson truths can be selected that are within their range, teaching is effective. When lessons are within the pupil's range these lessons can be assimilated by means of the kindred material already in their minds.

II. **Apperception as Related to Interest and to Memory.**

1. **As Related to Interest.** We are not interested in discussions of things about which we know nothing, but

we are interested in discussions of things known to us and especially if there is a chance to get new light on them. Without interest there is no attention and therefore no learning.

Hence there is an intimate relation between the apperceptive mass and interest. The apperceptive mass is the basis of interest because interest arises out of previous knowledge and experiences. So when the Sunday school teacher speaks of Perea, or Terhaka, or "the mouldy bread of the Gibeonites," and the class pays no attention, it is evident that these things are beyond their range. If the point mentioned is of much importance the teacher must stop, go back to a common point in history and geography and from that point build up to an understanding of the person or place mentioned. When the truth is beyond the range of the pupil's apperceptive mass it is impossible to teach it except upon the suggestion just given.

2. **As Related to Memory.** We learn in the study of memory that one way to strengthen it is by a judicious association of ideas. We can appreciate this fact all the more since studying the facts just mentioned about the process of apperception, since apperception is but another name for the general process of the association of ideas. We can also understand why so much of the so-called teaching makes no fixed impression upon the pupil's mind. These facts were presented without proper relation to other facts, and they did not find their place in a kindred group of facts, hence they passed out of mind and were lost to memory.

The application to the Sunday school teacher is plain; attempt to teach less and take time enough to associate new truth with truth already known. Study the methods of teaching and develop skill in presenting and illustrating the truth so that it will be associated with ideas already fixed in the pupil's mind.

III. The Teaching Value of Apperception.

The teaching value of apperception is in this; it enables the pupil to add to his stock of knowledge by linking new truth to old truth. It builds upon previous knowledge as a

foundation. This is the only way the pupil can learn a new truth; hence learning is possible only upon the basis of the apperceptive principle. New truth must be "grafted upon old truth."

Further, the process of apperception necessitates the teacher's finding the level of the class, as far as their knowledge goes, and omitting from the recitation the truths which the class cannot perceive. Suppose the pupil says that a lesson is "too hard"; what does he really mean? He means that the apperceptive principle does not work for him, and that his mind does not take hold of the lesson; this may be because the pupil's mind has not the apperceptive group sufficiently built up, or has not been able to wake the group up to the point of activity sufficiently to grasp the truth. In either case the teacher must come in with suggestions about things which are like this new truth, or with illustrations out of the pupil's experience to throw light upon the truth.

On the other hand, a lesson is "too easy" when it contains truths exactly or mainly like the ideas already in the pupil's mind. The pupil says, "I know it already," which means that there are no slightly different elements in it upon which the mind may work in associating it with previous ideas.

IV. How to Utilize Apperception in Teaching.

1. **In order to make a new truth clear**, the teacher must show that it is like some truth which the pupil knows. Be able to say, "This new truth is like this other truth or experience which you already know." Hence the key to the apperceptive principle is that of likeness or resemblance.

To illustrate: A teacher was asked on short notice to teach a class of Junior boys the lesson of the Plagues, the first nine of which were to be studied. He knew that success was possible only on the basis of finding a suitable analogy between the lesson and some experience familiar to the boys. So he began the search for the truth in the lesson like something which he could discover in a boy's experience. Several truths suggested themselves, as: "Slavery and escape from it"; and "Resisting God's will and the consequences";

but it was evident that the boys had no experience with either slavery or resisting God's will upon which to build the lesson. Finally the teacher hit upon this truth: "Winning the game of life."

He introduced the lesson by suggesting that there was a great game on in Egypt. The boys asked, "Where?" "Who was playing?" etc. He referred them to their Bibles to find out. Point by point, by question and answer, he drew out from them that there were two great teams matched against each other; Moses captain of one, Pharaoh captain of the other. Each plague was made to represent an "inning" of the game. Each plague was carefully studied as to its effect upon Pharaoh and the result chalked down against him. After the ninth plague was studied the question came up, "Who won?" and "Why?" The boys were all attention and their eyes were glistening as the teacher put the question, "Can anyone win against God?" They were ready with the answer, "No; we must play on God's team if we win." Then came the quiet hush of the closing moment of the teaching period when the teacher asked each one, "Are you on God's side?"

The next day one of the boys met the teacher on the street; the teacher asked him when it was that Pharaoh said that Israel might go over the river to worship. The boy answered, "In the eighth inning." The teacher had succeeded in linking up a new truth with a game which was quite familiar to a boy and the teachings of the lesson were fixed through this process.

The Apostle Paul proceeded upon this principle when he met the philosophers on Mars' Hill and said to them, "I perceive that in all things you are very religious," and then told them of the altar he had noticed dedicated to "an unknown God"; and proceeding from this well known fact, step by step, he unfolded to them truths about the true God so well known to him.

2. Steps the Teacher Must Take. In utilizing the process of apperception, the teacher must take two important steps: (1) select as a starting point something which is seen or

known by the pupil; (2) go forward by means of comparisons from the known truth to the new or unknown truth.

These two steps may be worked out by answering two questions: (1) What in my pupil's experience is like the truth in this lesson? (2) What stories, illustrations, comparisons, or word pictures will best throw light upon the new or unknown truths of this lesson?

In answering the first of these questions, the teacher may have to search closely for the truth to be taught. The facts of a single lesson will contain many truths. The teacher should select the one for which a starting point or point of contact can be discovered in the pupil's experience. Those truths for which no common starting point in the pupil's experience can be found, simply cannot be taught; to attempt it is like "the blind leading the blind with only an empty lamp to light the way."

In answering the second question, the teacher will be led to search for illustrations and comparisons which will develop the lesson and throw light upon the unfamiliar truth in it.

The experience of Jesus with the young lawyer illustrates the two steps suggested. The young lawyer asked Jesus, "What must I do to inherit eternal life?" There was a fine chance for the Greatest Teacher to teach a great truth to an unusually bright pupil. The Great Teacher did two things:

(1) He made a point of contact. Knowing his pupil was a lawyer, Jesus asked, "What is written in the law?" Thus Jesus immediately established a point of contact and stepped upon the plane of His pupil's understanding. The young lawyer's interest was awakened and his apperceptive mass was aroused. Out of something in this discussion came the young lawyer's next question, "Who is my neighbor?"

(2) Jesus proceeded from the known to the unknown in teaching the answer to the question, "Who is my neighbor?" He did this by telling the story of the good Samaritan. The young lawyer was familiar with the setting and the characters of this story, but the new truth that he learned was concerning the kindness of the Samaritan as contrasted with the unkindness of both the priest and the Levite. When he got that new truth, the process of apperception worked.

V. Summary and Suggested Methods.

1. The Principle of Apperception as Applied to Childhood, or Beginners and Primaries.

The *general principle* is this: The perception of children is limited and often imperfect because they lack experience. Words mean to them only what the apperceptive group makes them mean. Many teachers of children talk over their pupils' heads, using words which they cannot understand. Much of the so-called teaching means nothing but words from which they get no ideas.

Hence the *method*: Strive constantly to keep your teaching within the comprehension of the pupil. Test the teaching at each step of the way. If the pupils cannot give back the teaching in their own words, they did not learn it. If they use words in the wrong sense, take time to correct them. Use objects and pictures to help them understand words and to build up the apperceptive group.

2. The Principle of Apperception as Applied to Youths, or Juniors and Intermediates.

The *general principle* is this: These pupils have acquired a large amount of general knowledge which relates especially to home, nature, and the common customs and habits of life. Each year of this period they are developing more and more the power of association of ideas.

Hence the *method*: Know your pupil's life and search there for analogies. Do not take for granted that they know more than they really do. They will likely have many wrong conceptions due to a lack of experience or to calling up the wrong apperceptive group and associating an idea with a group not properly related to it; as when the little boy said his sliced pineapple was wooden lemonade. The teacher's task is to correct these wrong conceptions.

If the pupils of this period are properly graded and modern Graded Lessons are taught them, the careful teacher may be practically certain of a good piece of teaching each Sunday.

3. The Principle of Apperception as Applied to Adults.

The *general principle* is this: Adults have the ability to associate ideas and to note the likeness or difference between

truths. Hence the teacher of Adults usually has very little trouble in finding a suitable analogy for use in teaching the lesson. Attention and memory are quickened in the Adult mind by this process, and are easily secured.

Hence the *method*: Present the new truth in an old setting, or the well known truth in a new setting. Choose your analogies and illustrations out of experiences common to the whole class. If the class is large and composed of several groups or a variety of occupations, try to know the various groups represented and to wrap up your teaching in the experiences of each group. If the teacher finds this impossible and teaches a part of the class only, it is proof of the fact that the class is too large for the teacher and should be divided.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

1. Define apperception. Illustrate it.
2. What is meant by the apperceptive mass? Give an illustration.
3. Show how the process of apperception works.
4. What is the fundamental difference between a dull and a bright pupil?
5. Show the relation of apperception to interest and attention.
6. What is the teaching value of apperception?
7. Illustrate the process of making new truths clear.
8. In utilizing the process of apperception, what steps must a teacher take? Describe the process by which Jesus taught the Young Lawyer.
9. What is the general principle of apperception as applied to children, to youths, and to adults.

TOPICS FOR FURTHER DISCUSSION. (OPTIONAL.)

1. Why is much of the teacher's "telling" and "hearing" of the "recitation" not real teaching?
 2. What is a true "point of contact?"
 3. Distinguish between the "analogy" and an "illustration" and a "point of contact."
 4. Why is much that is told to children forgotten so quickly?
 5. Illustrate how association of ideas colors what we hear and read.
- References: Trumbull's "Teaching and Teachers," pages 3-35; DuBois' "The Point of Contact in Teaching"; James' "Talks to Teachers," Chapter IX; Halleck's "Psychology," pages 84ff and 111ff.

CHAPTER VI.

Memory.

We think of memory as that power of our minds which brings our past experiences back to the focus of consciousness, or "to our tongue's end," and enables us to tell what we have previously learned. This power to bring back, or to restore, is the most noticeable feature of the process of memory. Yet the process of memory includes more than that.

I. Definition.

A simple definition of memory is: "When the mind acts in such a way that it records, retains, and restores to the focus of consciousness the idea it has gained by its own activity, it is said to perform an act of memory."

These ideas which the mind records are gotten through sensation and perception, as we have learned in a previous chapter. These ideas (1) are formed in the mind, (2) become a member of some group made up of kindred ideas, and (3) pass out of the focus of consciousness as others come in.

If these ideas are recalled to consciousness frequently, they are restored with more and more ease. Having once become a member of a group of ideas, they seek to come again whenever a suggestion or mention is made of a member of the group to which they belong. Each time they come back we say that we "remember them."

Only a few of our ideas—only a section of the stream of consciousness—is ever present in consciousness at one time. Yet their effects linger and they have a tendency to repeat themselves. In a general way these are the fundamental facts about memory.

Note three essentials of the definition: Record, retain, and restore. Stated in other terms, they are:

Apprehension, or fixing in memory.

Retention, or keeping in memory.

Reproduction, or bringing back to the focus of consciousness.

The test of memory is the power of reproduction. It is a poor sort of memory that one has who knows a thing but cannot tell it. To really know a thing is to be able to tell it—to reproduce it. And the secret of reproduction lies in the successful apprehension and retention of facts. It is as if a policeman had caught a criminal—apprehension; put him in jail—retention; but when the court asked for him to be brought to trial he was gone, and the policeman could not bring him forth—no reproduction.

The opposite of memory is forgetfulness, which may be partial or total. To forget is a common experience. Why do we forget? Usually because the idea has been imperfectly recorded by the mind. The impression the idea made upon the mind was slight, hence it was not firmly fixed. Ideas are said to cut their pathways in the mind. It is like making a line on a wax tablet such as the ancient people wrote upon; a single impression might be so slight as to scarcely be noticed, but to retrace this impression again and again would make it so deep that it would be lasting and easily discerned. So the cure for forgetfulness is interested attention to the matter of deepening impressions. The power to reproduce or to restore facts and images depends upon the depth of the original impression made upon the mind. The teacher's concern therefore should be to make deep impressions—and they will be lasting.

Note two other familiar terms—remembering and recollecting. When the pupil remembers, reproduction is easy and a delight. When he can remember, facts came to mind easily and immediately upon demand; it requires no effort of will to reproduce them. But such facts and images are those which are best known—such as the oft repeated Bible verses, vivid scenes that stir the imagination, and scenes from home life, and everyday experience.

On the other hand, an imperfect memory forces the pupil to recollect in order to reproduce facts. We notice the pupil as he shuts his eyes, compresses his lips, knits his brow, and re-collects what was poorly impressed upon his mind. The teacher may help this re-collecting process by hints as to when

the fact was studied, or where in the book it is found, or the picture which illustrated it. If the pupil can re-collect, the fact will be more easily brought to mind next time and still more easily the next time, until the process of memory results in being able to reproduce it easily.

Hence when facts or ideas can be reproduced with little or no conscious effort, we are said to remember them. When conscious effort is required, we recollect them

II. Kinds of Memory.

1. **Active and Passive Memory.** The classification of memory into active and passive is chiefly upon the basis of attention. According to the degree of attention exercised, memory assumes either an active or a passive aspect.

Passive memory is the result of involuntary attention and is about the same as remembering, discussed above. Things perfectly well known can be reproduced by passive memory, which is without conscious effort. Active memory means voluntary attention, and is about the same as recollecting. Things not perfectly well known must be reproduced by active memory, which requires an effort.

2. **Verbal and Logical Memory.** Verbal memory is memory by rote, committing words to memory, "parrotlike," with no special concern about their meaning. This kind of memory has its place in teaching pupils the names of the books of the Bible, facts about geography, and outlines of Bible history.

In the Primary and Junior Departments, verbal memory is the basis of drill work upon the selected memory passages; however, good teachers in doing this work will lead the pupil a step further and give him an intelligent idea of the meaning of these passages. Verbal memory alone—that is, without explanation of the meaning of words—is a rather poor teaching process. A notable example of the detrimental results of such teaching is seen in the old Chinese educational system which was based upon verbal memory without the accompanying process of explanation and development of the thought contained in the passages memorized. This explains,

in a great measure, the lack of progress in the Chinese nation. Now that this method has been done away with and Western methods of education have been introduced in China, these people will rapidly develop the ability to think for themselves instead of merely memorizing, parrotlike, the sayings of others.

Logical memory is by mastery of the thought contained in the passage. Pupils of advanced grades are capable of logical memory, and by it they learn the themes and central truths of the books of the Bible and the secret of success or failure in the lives of Bible characters.

In the later years of the Intermediate period, the pupils develop logical memory in associating facts and ideas upon the basis of similarity or contrast. In the Senior period, and in the Adult period, logical memory comes to its fullest development and these pupils can search for relations between old and new facts; things far removed in time and place can be brought together in the mind, and their likes and opposites can be noted; the mind is stimulated to reflect upon them and to investigate their fullest meaning.

III. The Teaching Value of Memory.

1. Memory must always have an honored place among the powers of the mind, since it is essential to any progress whatever in gaining knowledge. Since memory retains, without it every item of knowledge would be lost like water poured through a bottomless bucket. Without memory to retain the ideas that come into the mind, everything would "go in one ear and out the other." Memory stops up the other ear.

Yet it is well to keep in mind that mere memorizing is not necessarily true learning. The famous "Blind Alec" of Scotland committed the entire Bible to memory. He could begin or finish any verse of Scripture called for; if given the number of any verse in any chapter, he could at once repeat it. Yet, when tested as to the meaning of the verses or even the words, it was evident that he had never acquired a single Bible idea, and had no understanding of the truths or duties of the Bible. Knowing words is not necessarily knowing their meaning.

"There is a well authenticated instance of a student who actually learned books of Euclid by heart, but could not tell the difference between an angle and a triangle."

2. Memory furnishes us with an accumulation of knowledge which is our stock in trade for life's work; it enables us to accumulate our "library of life." Sad indeed would be our state if we had to acquire over and over again the names of the familiar things in the home and in everyday affairs. Hence memory saves us endless mental effort.

3. Memory gives pleasure by enabling us to recall facts, experiences, and choice selections once fixed in mind, and to make use of them. A brilliant conversationalist and ready speaker has this power, while the less gifted one thinks of many fine things to say after the opportunity has passed away.

4. Memory is an indispensable requisite in the use of the imagination. It furnishes material out of which the imagination is to build new images. Imagination, on the other hand, is an aid to memory because it makes facts real and living. Hence, memory and imagination are mutually helpful.

IV. How to Strengthen Memory.

Teachers desire that their pupils shall remember what is taught them; therefore they should give much attention to the conditions of memory. Some of the evidently essential conditions of memory, which must be observed by teachers if the mind is to retain the facts which are taught, are the following:

1. Secure interested attention in the truths taught.
2. Fix the truth in the pupil's mind by repetition or drill.
3. Fix the truths in the pupil's mind by association of ideas.

Consider briefly these methods:

1. Securing Attention.

How may teachers secure the interested attention of the pupils in the lesson material which is to be taught?

(1) By choosing language and illustrations in line with the pupil's interests. Only what the pupils attend to with

interest will be likely to stick in their memories; hence it is useless to talk to the pupils about things which they cannot comprehend; and, it is useless to use language not understood by the pupils. In neither case will the teacher be able to secure the interested attention of the pupil.

On the other hand, when the speaker uses language and illustrations which are within the comprehension of the pupil, then the pupil's interested attention is easily secured and the truths taught will likely be remembered. When Jesus was teaching the multitudes He used the simplest language and illustrated His points by the commonest experiences; but when speaking to the Scribes and Pharisees in the Temple, He referred to the law and the proper obedience of it; thus He met both types of pupils on the plane of their understanding, and secured their interested attention.

The teacher must select language and illustrations which are upon the plane of the pupil's understanding, else there can be no fixing of the facts in the pupil's mind.

(2) By presenting the lesson truths in an unusual way. We remember the strange things we have seen. Can you ever forget the first time you saw Niagara, or the ocean, or snow-capped mountains in the summertime? Can you forget the first automobile or the first airship you saw?

We remember the strange things we have heard. We never forget the stories of the old soldiers about battles, wounds, and death; nor the stories of the missionaries about their sacrifices and their joys in service; nor the sermon preached from the strange text; nor the lesson illustrated by an unusual yet appropriate story.

The wise teacher will, of course, avoid being sensational or extremely dramatic, for any good illustration must be appropriate and within reason. For example, it would hardly be wise to illustrate Paul's vision of Christ on the Damascus road by touching off a flashlight in the class, likely resulting in frightening the pupils and causing them to forget the very truth which should be illustrated. It is not wise to tell fanciful or far-fetched stories which cause the pupils to say, "I don't believe it."

Rather, seek illustrations appealing to both the eye and the ear which are appropriate to the truth to be taught. Use only those which enforce the truth naturally. The appropriate illustration does no violence; it charms and quickens. This kind of teaching has no monotony. Monotony kills. Variety freshens. If the method of teaching is appropriate to both the truth and the pupil, it cannot be monotonous.

The class of boys in the corner had no teacher. The lesson was from the 53d chapter of Isaiah, "He was wounded for our transgressions." An old soldier of the Civil War consented to "take the class"—but he did more, he taught the class. The superintendent of the school noticed the unusual quiet in that class, the strange look upon the boys' faces, and their unbroken attention to the old soldier's words. Tiptoeing up, he saw the old veteran's sleeves rolled up and the boys touching with their fingers the wounds upon his arms as he told them the story of his suffering for his country; then came the strange hush as he told them how Jesus was wounded—in hands, side, feet and brow—for them. Do you think the boys ever forgot it? It was unusual but beautifully appropriate.

2. **Drill and Review.**

Which do you know best, the verses of a song or the chorus of a song? Which of the verses of familiar songs do you know best: the first, second, and last—or the third? Why?

The practical suggestion here is regarding the value of review and drill in Sunday school teaching. It should form a large part of the teaching process in all grades of the Sunday school; in the earlier years of the pupil's life, it should be used more than in the advanced years; but review and drill are essential in all classes in fixing facts, choice texts, outlines, or fundamental truths. The adult pupils enjoy it as much as do the children if it is not overdone. Some great teachers assert that at least one-third of the teaching time should be given to review and drill, if the pupils are to know thoroughly the essential truths of the course of study for a given number of lessons.

3. Association of Ideas.

As suggested above, under the discussion of logical memory, the power of association of ideas develops chiefly after the twelfth year and teaching upon the basis of this power of association should apply to pupils of the advanced grades.

The chief work of the teacher of advanced pupils is to search for and discover natural associations of likeness or difference in Bible truths and Bible characters. For example, in a series of biographical lessons the pupils will delight in grouping the characters and in noting the common characteristics and the peculiarities of each. Contrast the life of Moses with that of Samuel; the life of Joshua with that of David; the writings of Paul with those of Peter.

Working still further upon the principle of association of ideas, the teacher may apply it to the lessons of an entire quarter and discover a common theme and connection which bind the lessons to each other like the links in a chain. It is a good plan to review previous lessons at each convenient stopping point or at the end of a great subject, since review aids the process of association of ideas. Bible facts cannot be comprehended by a single reading, and the truths contained in them cannot be grasped and associations with other truths formed by a casual glance at them; hence the review gives the mind an opportunity to gather up the important truths of the lessons and to associate them with truths previously learned.

A good principle in teaching is the following: Fix the facts in the mind of the pupil by drill and review; anchor these facts in the pupil's mind by weaving them into a systematic relation to each other and to facts previously learned.

V. Summary and Suggested Methods.

1. **Memory Work in Childhood**, or with Beginners and Primaries. The *general principle* in this period is this: The pupils are too young to memorize much by their own effort. They are dependent chiefly upon the teacher's leadership in drill, review and explanation.

Hence the *method*: Strengthen memory by repetition; use simple selections; go over a few memory selections many

times. Each repetition deepens and fixes more firmly the impressions. Once "well pressed in," the mind retains the facts and they are reproduced with ease.

Use the choice memory passages from the Bible, the hymns, catechisms, etc., which are furnished in the Graded Lessons. These selections are so planned as to match the ability of the pupils to learn and appreciate them, if properly explained or "developed" by the teacher.

The day school studies help much in this development. Pupils six, seven and eight years old develop greatly with each succeeding year and memorize with more ease and pleasure.

2. **Memory Work in Youth**, or with Juniors and Intermediates.

The *general principle* in this period is this: The pupils can memorize by two processes—repetition and association of ideas. The emphasis is strong upon both of these processes, but with this difference: in the Junior Department, the emphasis should be upon repetition more than upon association of ideas; while in the Intermediate Department the emphasis should be increasingly upon association of ideas.

Hence the *Method*: Drill, drill drill. By this process fix names and words of Scripture. Then lead the pupil to discover natural associations between the new ideas and the old, and between things alike and unlike.

Plan two things: (a) to make the impression upon the mind as deep as possible; and (b) to associate this impression with kindred facts and ideas already in the pupil's mind. In this period of life, these two principles must enter into the process of fixing facts in the pupil's memory. If in the teaching of every lesson teachers could succeed in making a deep impression with the truth and a natural association of that truth with truths previously known, each lesson would stick and stay in the memory of the pupils.

3. **Memory Work with Seniors and Adults.**

The *general principle* is this: The pupils memorize by repetition but slightly as compared with their delight in all forms of logical memory, or association of ideas.

Hence the *method*: Discover underlying causes and effects, principles and applications, and lead the class to grasp them. If the pupils get these underlying truths the facts will be easily remembered.

Teachers of Adults do well to put supreme value upon the relation of lesson truths to the lives of their pupils. This is practical teaching. The literature prepared for Adult classes gives comments worked out on this basis. Even if the membership of an Adult class is large, the teacher should strive to know the life work of each pupil. The teacher can secure this information by using enrollment cards with blanks for these points. There will likely be in the class both professional men and women, and students and working men and women. The wise teacher will know these separate groups and the interests represented by them, drawing illustrations from these various lines of work, and wrapping up the teachings of the lesson in the language of the pupils.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

1. Define memory.
2. State in other terms the three essentials of memory.
3. Name and define the kinds of memory.
4. Give three suggestions as to the teaching value of memory.
5. Give three suggestions for strengthening memory.
6. State the general principle for memory work in childhood, in youth, and in adult years.

TOPICS FOR FURTHER DISCUSSION. (OPTIONAL.)

1. Which makes the deeper impression, words or things? In what periods of life?
2. Is it possible to teach so that all members of a class will remember? What sized class? What ages? How?
3. What is the relation of voluntary attention to memory? Illustrate.
4. Illustrate the relation of the age of the pupil to what is required of the memory; make a law for each Department.
5. What relation does play bear to memory? Music to memory? Why? Yoder, in his study of the boyhood of great men, found that most of them were noted players when boys; how do you interpret this?
6. Distinguish between amusement and play and the relation of each to memory. Distinguish between amusement and interest.

References: Halleck's "Psychology," Chapters 5, 6; James' "Talks to Teachers," Chapter XII; Stalker's "Christian Psychology," Chapter IV.

CHAPTER VII.

Imagination.

The imagination is one of the most valuable and joy-producing of our mental processes. It may be abused and much may be charged up to it which it does not deserve, as when one says to another, "Oh, you just imagine that"; but, more frequently, too little value is placed upon it and it is neglected and undeveloped to the detriment of intellectual and spiritual culture.

Properly fed and exercised, the imagination becomes most useful in visualizing facts. For instance, it is only by means of the imagination, or the "eye of the soul," that we can know in any degree the glories of heaven or the horrors of hell, or appreciate many of the sublime descriptions of scenes in the Old and New Testaments. On the other hand, when improperly developed, the imagination becomes possibly the most degrading factor in life.

I. Definition.

"Imagination is the power of the mind to re-present, to modify and to combine objects previously known." Or, the power of the mind to make images out of material which the mind possesses.

We have already seen that the material which the mind possesses comes through the gateway of the senses and knocks at the door of consciousness; if admitted, and perceived, it becomes a part of our mental stock in trade. This material once received by the mind through perception can be brought up again and worked into various combinations. Memory brings it up again and imagination creates new images out of it. Imagination is dependent upon memory for its materials; it creates in the sense of making new combinations. Its product is the new thing not previously in the mind.

Hence, imagination is the image-building faculty, the picture-forming power. Or the power of the mind by which it converts experiences into images.

The "image" which it builds may be unreal—frequently is. No such thing may ever have been seen or heard of. Yet the parts which make it up can all be recognized. The old material has simply been combined differently. In Bunyan's "Pilgrim's Progress," the old dragon was an imaginary combination of lizard, bat, crocodile and snake. The famous Trojan Horse filled with armed men before the walls of Troy existed only in the imagination of Virgil and his readers. The Revelation contains glorious pictures or images made up of materials known to us all, but wonderfully combined.

What the eye sees is real—the result of perception; what the mind sees is an image—imaginary, and the result of imagination. The image cannot be perceived through the senses.

II. Kinds of Imagination.

1. **Fancy.** In childhood imagination is "golden and gorgeous" and "glowing"; it has "run riot," facts and fancies are all confused, breaking all the common rules and disregarding restrictions. By means of it the child lives in "wonderland" and fancy like a magic wand changes boxes into castles and sticks into horses or princes and princesses at will. This is why the child loves a fairy story. By imagination the child steps over into the story and becomes the leading character; laughing if the experiences are happy, crying if they are sad.

2. **Imitative Imagination.** In childhood we observe the fondness to "play like" some one else and act out their experiences. Children usually imitate those whom they admire; the girl will be mother to the dolls and the boy will be the father or the policeman or the grocer man. We commonly say they are "little monkeys." The trait is an indication of their bent; it may help teachers anticipate their ambitions and teach so as to strengthen the good.

3. **"Toned Down" Imagination.** In the period of youth the "golden and gorgeous" does not attract because the pupil has gathered information from all sides. He knows all about the fairies and Santa Claus. Has he lost his imagination?

No. It craves a different diet, however. His imagination is kindled by "true and true" stories of heroic men and their deeds. They are beginning to be hero worshippers and any great feat of strength or heroic sacrifice charms and delights them. They want to "be like" the hero.

4. **Creative Imagination.** This variety of imagination is seen all along the line of the pupil's experience, although manifesting itself in different ways. Creative imagination deliberately re-combines former experiences into new images. The child says, "I am building a house," and piles up the blocks or sand into a curious heap. The boy says, "I am building a house," and piles up the snow or logs of wood. The man says, "I am building a house," and piles up the modern skyscraper.

Creative imagination works by combining the results of former knowledge and experiences into forms hitherto unknown; it is always constructive and works toward a plan. Also, it is accompanied by a desire to produce something new or novel.

Creative imagination is of great practical value. Science is dependent upon it for progress. Every new invention is the result of it. "The interests which it serves are as varied as all life and all art, ranging from the little girl who makes new patterns for her doll's dress and the cook who "gets up" a new salad, to the lofty imagination of the great musical genius or of the scientific discoverer."

III. Its Teaching Value.

1. The imagination is of great value, pedagogically, because it **strengthens memory** by making truths real and living. When we once see a truth with the "mind's eye" it is firmly fixed. The childhood stories are never forgotten because by means of the imagination they were first made real and throbbled with life and movement. Who can forget the "Uncle Remus" or the "King Arthur" stories or the baby Moses or the child Jesus in the manger, if they were at all well told to us in childhood. They are so firmly fixed by the

power of imagination that all our experiences since cannot dim their glow as we remember them.

In our experiences as students of history, did we not have to visualize, see with our imaginations, the old kings with their armies as they marched and fought, built cities and tore them down? Of course we did. Not until we marched with them in imagination, looked them in their faces, heard them talk, watched them fight, could we remember them.

The application to the Sunday school teacher is apparent. The Bible is written with an Oriental background. Our imaginations must bring this up else our knowledge of many things in it will be dim and our memory of them will fade. Hence, the necessity of teachers studying the Land as well as the Book. There is no chance to forget the parable of the Good Samaritan if the facts about the road from Jerusalem to Jericho are well in mind. To appreciate many of the beauties of the Sermon on the Mount the teacher must know the customs of the people, from which illustrations are taken and the geography of the surrounding country to which references are made.

Young people will imagine these scenes with great vividness if the teacher will present in an interesting way the facts upon which the imagination can work.

This is especially true when teaching Bible biography. There is the added attraction of the personal character. Students should be led to clothe the characters with life and discover the peculiarities of each. Let them walk with them and talk with them, and their hearts will burn within them as these great men and women speak to them by the way. In this way, Bible characters will influence the characters of the pupils.

A teacher who appreciated this fact once asked the pupils in the class to imagine they were Martha, the sister of Mary and Lazarus, and to write some one a letter such as Martha might have written. The following is the letter exactly as a twelve-year-old girl wrote it:

Bethany, Judea, 'A. D.

Dear Salome: It is quite a while since I wrote you. You

have heard me speak of Jesus and how much we all love him. He comes to our home often and I feel as if I would like to sit down and listen to him and hear all he has to say.

But, as he is a guest I must do all the work and get the meals and do all that I can to make it pleasant for him.

Mary sits down and listens to what he has to say, then tells me after he is gone. She will not help me about the work or meals, only when he is not here.

Oh! I must tell you the good news, as we can't help but loving him since he raised Lazarus. I suppose you must have heard about it, as Lazarus was so sick. I did all I could for him but he died before Jesus came. We sent for Jesus when he was first taken sick, but as Jesus did not come at once, he died.

About four days afterwards, when our friends came to comfort us, Jesus came at the peril of his life and restored our brother to life. Oh! we can't help but loving him!

I feel so proud of what Mary did when Jesus was telling how he must soon die. Just the other day she got our vase of precious ointment and poured it over his feet. Judas did not like it. He said it had been wasted and it could have been sold and the money used to help the poor. But Jesus did not mind. He says her deed shall be known everywhere the gospel is told.

But I must close now. Jesus will be back from Jerusalem to stay with us tonight. He will go up again tomorrow to the feast of the Passover.

From your loving friend,

MARTHA.

(Given to the author by Miss Nannie Lee Frayser, of Louisville, Ky.)

2. **Helps the teacher sympathize** with the pupil's struggles. To the Sunday school teacher especially the imagination is valuable because it awakens and deepens our sympathies for all who need the Gospel or Christian comfort. In this particular the imagination has a direct relation to our feelings; when we imagine the condition of the orphans, the heathen, or the famine-stricken we see it so vividly that it stirs our feelings, moving the will to action. Hence the useless-

ness of appeals to some people to support our missionary enterprises when they have no facts upon which their imaginations may work; and, the necessity of teaching the facts about missions.

The Bible throbs with the message of helpfulness to others. Teachers who stir their pupils to respond to this message must furnish facts regarding the needy ones and tell the pupils of these needs. Do not tell them in abstract, statistical form, but put them into a story that will picture the conditions and stir the imagination, awakening sympathy. A speaker was making an appeal for a certain mission station in China and by means of the stereopticon and vivid word pictures he showed the desperate need of a hospital. Then the offering was taken and a certain young man gave quite liberally. He had been "opposed to missions" before that. When asked why he gave, he said it was because he saw the situation and felt like helping. The facts presented by the speaker had done their work; through the imagination they stirred his feelings and moved his sympathy, causing his will to act.

A young man volunteered for China. When asked why, he said he saw a picture the upper part of which showed a long line of preachers waiting to preach "trial sermons" in a great city pulpit, while the lower part showed one lone man with a candle in his hand bravely marching out into the black heathendom of China, and he couldn't get away from it. What was the matter? His imagination had stirred his sympathy and moved his will to act.

3. Imagination Is Productive of Ideals. "Ideals are standards which the imagination forms and sets before us as measures of conduct." Sunday school teachers will desire that the pupils shall choose the best Bible characters as ideals and shape their lives after these noble patterns.

Hero worship is a shifting thing—today admiring the great musician, tomorrow the athlete, or orator, or business man. Ideals are more or less fixed, being made up of the admirable qualities of many former favorites. These qualities make up a kind of composite picture or image of what the pupil

would be; they form a goal or ideal toward which the pupil strives.

To many, these ideals become very real—not hazy, indefinite dreams about things; but definite, determining factors in life. What the young person is, he is because of what he is striving to be. That young doctor studies under the great surgeon so as to be like him; the girl devotes herself to music to be like the great singer.

Therefore, these ideals have a tremendous power in shaping life and character. They are like the pole star to the mariner, giving him direction and shaping his course. Every young person is influenced by ideals of some kind—high or low, worthy or unworthy.

The Sunday school teacher should, if possible, know the ideals of the members of the class. There is no greater “point of contact.” Speak of the ideal of a pupil and immediately interest is aroused, attention is given and a “hook” is ready upon which to hang a truth.

The Sunday school teacher has the great privilege of helping to shape and fix the ideals of the class, and of helping to make right choices of service, especially as touching Christian work. Help the pupils to get a clear conception of the needs and opportunities of this age; set up standards of comparison in service for them.

(a) Arrange for representatives of various lines of Christian service to speak to the class occasionally. Have a layman to present “stewardship”; a missionary to present the call of the foreign field; a minister to present the claims of the ministry; a city missionary to present the needs at home.

(b) Be interested in the books the members of the class read. Biographies, especially, are mighty in their power to shape ideals. Make much of the reading of great lives; have the pupils report upon what they have read.

IV. How to Cultivate the Imagination.

I. The Teacher’s Imagination must be constantly in evidence in teaching. Like teacher, like class, in this respect as well as in many others. An unimaginative teacher

means an unimaginative class, but an imaginative teacher means an imaginative class. How may the teacher cultivate the right use of the imagination in teaching? The answer is simple: use your imagination in teaching. Begin using what you have. Study to improve what you have. Note a few practical suggestions:

(a) Study the art of story telling. Can you not imagine Eli telling Samuel about his mother's love? Get some good volume of Bible stories and study them as models. Learn one, then try telling it to some children or the servants. If they listen till you are through, you have done well. Note the effect on them and try to improve on it next time.¹

(b) Study the background of history and geography and weave in legitimate facts. These touches of imagination add charm and hold attention. In the story of the four men who brought the paralytic to be healed by the Master, it would be legitimate to say, "I imagine that as they approached the crowded house they asked each other, 'How shall we ever get through the crowd? And they laid the stretcher down gently under the shade of an olive tree while two of the friends went to find a way; the other two stayed with their sick friend and told him what they saw.'"²

2. **The Pupil's Imagination can be cultivated** by stimulating it to act. The teacher may state the facts of the story and say to the class: "Now, can't you shut your eyes and in your imagination see Caleb and Joshua looking for a good strong stick to hang those grapes on, and don't you see the stick sag down in the middle because they are so heavy, and can't you see how they pick their way carefully over the stony road, keeping a sharp lookout for big giants behind every rock?"

Practically every lesson can be illustrated by good pictures. The Sunday school supply houses furnish them. Secure a full set of Bible pictures such as Perry's or Brown's;

¹A good volume is "Old Stories of the East," by the A. B. Baldwin Co. Dr. Pell's "Story of David" and "Story of Jesus" are especially good.

²A good book to have at hand to give facts about the land and the people among whom Jesus lived is "A History of Christianity," by Gardner.

if it is possible to get the most beautiful of all, have a set of Tissot's. Show the picture and have the pupils tell the story, filling in the details as they imagine them from their studies. Occasionally have a pupil prepare to tell the lesson story in full; or have the pupils read short extracts of the most vivid scenes in the lesson. Have pupils write the story of today's lesson and read it in class next Sunday as a review.

V. Summary and Suggested Methods.

1. Using the Imagination in Teaching Children, or Beginners and Primaries.

The *general principle* is: The constant use of the story as one method of presenting Bible truth. Drill and review, of course, to fix the facts presented in the story. In teaching children the story method is the one method to use in the Sunday school or in the day school. Modern day school teachers of younger children make a story of everything, even arithmetic. Everything is playlike or make believe.

Hence the *method* is the constant appeal to the imagination through the story. This arouses interest and leads to imitation. The child by imagination becomes the chief character of the story and while the story is being told the child feels and lives out all this character says and does. Watch the effect on the child's feelings when a story is being told and note how it laughs or cries through sympathy with the different experiences.

Plan the story carefully. Put yourself into it as you tell it. Make it appeal to the child's imagination through its charm of description, its movement, its climax and satisfactory outcome.

2. Using the Imagination in Teaching Youths, or Juniors and Intermediates.

The *general principle* is: The imagination of these pupils is stirred by stories of real experiences of bravery and daring. They love to know about men and deeds. They are no longer attracted by the fanciful stories that appeal to childhood.

Hence the *method*: (1) Discard highly imaginative and unreal illustrations; use biography, personal experiences and nature stories.

Fortunately, the Bible is the most attractive story book in the world for these pupils. They are charmed with its men and deeds, its heroes and heroines and its martyrs. Such characters stir the imagination of the pupil and become his ideals. Hold them up in all their strength and greatness so that the pupils will want to be like them in their good deeds. Make much of the physical strength of these characters since this appeals to the energetic pupil; but magnify the moral strength and hold that up for imitation.

(2) These pupils are in the reading period of life. The intermediate pupil especially reads with ease, and for these the Sunday school library is especially attractive. Build up a section of the Sunday school library especially for these pupils. Fill it with fine stories by the best writers; have a good collection of easily read biographies, many of which are more thrilling than novels and stranger than fiction. Who can imagine a more thrilling story than that of Judson of Burma, Yates of China, or Livingstone of Africa.

3. Using Imagination in Teaching Adults.

The *general principle* is: Adults have imagination as a result of growth and cultivation in former years. Imaginative literature appeals especially to them. Imaginative literature is of course the product of Adult minds.

Hence the *method*: Make use of the imagination of the Adults in teaching the Bible, for the Bible as no other book needs a sane and mature imagination to make its facts real and vivid. The Bible narrative is Oriental in its setting; Bible characters live through thrilling experiences which can be understood only in their local setting. By imagination the bare facts of the narrative can be interwoven with other legitimate facts relating to local history and geography, and the story can be made to glow with interest.

By the imagination only can we see the expression on

Joseph's face when his brothers sold him to the Midian-
itish merchants; or the joy upon Isaac's face when he saw
Rebecca riding over the hills toward him; or the look upon
the face of Saul of Tarsus as they stoned Stephen.

It is worth while to let the imagination work out these
details. They are essential to a true and lasting apprecia-
tion of the facts. Such teaching finds ready response in any
Adult class.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

1. Define imagination. Upon what is it dependent.
2. Name and describe the kinds of imagination.
3. Give two suggestions as to teaching value of imagination. Illustrate.
4. How may the teacher's imagination be cultivated?
5. How may the pupil's imagination be cultivated?
6. Give a good method for utilizing the imagination in teaching children, youths, and adults.

TOPICS FOR FURTHER DISCUSSION. (OPTIONAL.)

1. What is the relation of imagination to fear?
2. What is the relation of imagination to play?
3. What is the relation of imagination to "children's white lies"?
4. What would be the result, from the teaching standpoint, of crushing the imagination of a child?
5. How best deal with an overstimulated imagination?
6. What is the effect on the creative imagination of telling pupils just what to do and how to do it?

References: Halleck's "Psychology," Chapter VII; Kirkpatrick's "Fundamentals," Chapter IX; Stalker's "Christian Psychology," Chapter V.

CHAPTER VIII.

Thought.

As stated in a previous chapter, thought is the highest power of the mind. It gives man his place of authority over the inferior animals. By means of it he carries out the command given him in Genesis to subdue the earth and have dominion over it. Shakespeare in "Hamlet" exclaims regarding man, "How noble in reason!" By this power, one nation advances more rapidly than another and one man is more capable than another.

In the realm of religion and morals, thought makes possible our choices and because of this has a vital bearing upon character; character being the sum of our choices. Religious truths must be thought through. Possibly no realm challenges our powers of thought more than does the study of the Bible and its teachings, and in no realm are mistaken opinions and judgments more easily possible and more perilous.

I. Definition.

What is thought? It is the power of the mind by which it observes, compares and classifies the knowledge which it gains through such processes as attention and perception.

To think is to notice things, to compare things, to see the relations they may bear to each other, then to classify them into groups according to their agreements and differences.

Thought is like a good storekeeper who puts like kinds together and arranges them in their proper places for convenient handling. Millions of things strike our perceptive faculties every day; thought enables us to tie them up in bundles of like kinds. We learn to do this quickly, often with lightning rapidity, thus keeping our intellectual house in order. Without this power, our minds would be like a great department store into which a giant had thrown arms-

ful of all sorts of goods, stirred them up with his big stick and gone off and left them.

II. Forms of Thought.

For practical purposes it will be necessary to study only two forms of thought. These are judgment and reason.

While these forms of thought are treated separately for convenience, yet each is not independent of the other nor independent of other powers of the mind. Each involves attention, for we must "mind" the things to be compared; each involves memory, for the materials must be kept in consciousness in order to be compared. The process of thinking involves imagination, for new images are to be created as a result of the comparisons made and new adjustments will result.

I. Judgment.

A judgment is the discovery of a relationship between two ideas. Ideas may be like or unlike; may be far apart or near in time or space; may be related as cause and effect.

A pupil gets the idea, or concept, *man* and the idea, or concept, *sinner*. These two are compared and it is seen that they agree, so the pupil reaches a judgment—*Man is a sinner*. This statement embodies a positive judgment. Comparing the concept *man* and *perfect*, one reaches the judgment—*Man is not perfect*. This statement embodies a negative judgment.

Two things are judged as near or far apart in time; as, Christmas is a month off. Or, the pencil is in the pocket.

Two things are related as cause and effect, as when a child says, "The fire will burn;" or, "Mud soils my dress."

Thus it is evident that a judgment always results from a choice between alternatives at a given time. Also, that by means of a judgment, we bring together two ideas that would otherwise be isolated and of very little value. Only related knowledge is usable.

To have the concept *water* and the concept *drinking* without bringing them together would be to die of thirst. Recall

the story of the men dying of thirst on a ship in the mouth of the Amazon. They signalled to a passing ship, hoping to get water from it. The answer came back, "Let down your buckets; you are in the mouth of the Amazon." The thirsty men had the concept *water* and the concept *drinkable*; the message caused them to relate the two and apply the result to water over the ship's side.

The form in which judgments are expressed is a declarative sentence. Logicians call this form a proposition.

Mistaken judgments. The power to form judgments of the easier and simpler kinds develops in childhood, yet children are guilty of many mistaken judgments. They have not in their minds all the facts necessary; they lack experience and often form judgments upon a single experience. They will say, "Mr. Jones is the best man in town," just because Mr. Jones gave them ice cream at the picnic, paying for it with money he won on the races. Or "Black dogs bite children," because one child was bitten by a black dog. True judgments must be based upon many experiences, as when the physician treats a disease a certain way because that way has been successful in many cases.

Adults learn through experience to form correct judgments about many common things, but are themselves guilty of error about more difficult matters. "To err is human." We jump at conclusions and trust to luck or guess work, many times paying the penalty of sorrow or failure.

Out of the many causes of false judgment, the Sunday school teacher will be concerned about those that can be helped through good teaching. Note the following:

(a) Lack of sufficient information. The first thing necessary in forming judgments is to get the facts. In religious matters especially, judgments should not be declared until all the witnesses have been examined. Strong statements about what is right and what is wrong, what is our duty to the heathen, to God and to ourselves are often modified when facing a simple Bible truth. The Sunday school teacher's great work is to help the pupils get the necessary Bible facts so as to enable them to form proper judgments about such

things. This applies to pupils and teachers of all grades of the Sunday school.

(b) Acceptance of the wrong opinions of others. Here lies a great peril. Especially is it true of youths and untaught adults. How sad it is that many church members accept the false statements of wicked people who pervert the truth and form their judgments about religious and moral matters accordingly. "Missions is a failure," says one; "Man is descended from a monkey," says another; "Temperance legislation is unjust," says another. Such statements are generally echoes from wicked lips. Into the lives of such the teacher may come with the truth of God, upsetting the false and establishing the true.

(c) Lack of experience. Experience is the great teacher, and the tuition is often high. Teachers may warn pupils against passing judgment beyond their own fields of knowledge. Especially in the realm of religion and morals, experience is necessary in order to form true judgments. Thieves cannot form true judgments about honest men and the immoral one cannot rightly estimate the value of Christian ideals in society.

2. **Reason.** Having studied the process of forming judgments, we will now consider reason, which is the last and most elaborate of the stages of thought.

Reason manifests itself in the ability to reach conclusions, or to "make up our minds" because of certain grounds or in the light of certain premises. It involves a comparison of two judgments, or propositions; from this comparison a conclusion is drawn; this conclusion is a third judgment and completes the reasoning process. For example: (a) All solids expand with heat. (b) Iron is a solid. (c) Iron expands with heat.

As seen in this example, two judgments are compared and a third one formed. As ideas are built up into judgments, so judgments are built up into reasoning. One idea often leads to another, when the mind is not satisfied with a single statement or when one judgment does not exhaust the material upon which the mind is dwelling—one judgment will follow another and form a "train of judgments," or reason.

There are three principal forms of reasoning, namely: induction, deduction, and analogy.

(a) Induction. The mind is so constituted that after investigating a number of particular and typical cases, it reaches the inference that what is true of these cases is true of all other cases of that kind. It infers the existence of a universal law covering all members of that class. As for example: David sinned; he repented; God forgave him. Jonah sinned; he repented; God forgave him. Peter sinned; he repented; God forgave him. Hence, if a man sin and repent, God will forgive him.

Induction is an upward movement of thought from particular instances to general truths. It first illustrates, then states the principle involved. The conclusion reached is larger than the premises.

The principle upon which induction proceeds is that what is true of some members of a class is true of all members of that class. There is, of course, danger that sometimes the use of this principle will result in mistakes which will have to be corrected by observation of the particular case. Yet this process is a great time saver. We cannot stop to test every new case. If so, we would have to try every fire to see if it would burn, every piece of mud to see if it would soil the child's dress; the doctors would never be certain about their medicines having the accustomed effect. The power of inductive reasoning frees us from these necessities and enables us to travel with seven-league boots among the facts of life.

The teaching value of induction is in the fact that it leads to new knowledge, it defines, it establishes rules and principles. As when Socrates, by induction, concluded that knowledge is virtue, or when the scientists concluded, after observing many mammals, that mammals are vertebrates.

It should be used constantly in teaching, especially in the early years of the pupil's life, as the reasoning of that period must necessarily be inductive; the mind is then forming general conclusions from specific instances.

(b) Deduction. This form of reasoning starts with a general statement or inference which has been previously

established, then applies the inference to any new specimen that may belong to the class. Deduction starts with the general principles provided by induction. Deduction takes these principles without questioning their truth and starts with them as major premises.

Deduction states the principle, then illustrates it. For example: If a man sin and repent, God will forgive him. David sinned and repented. Therefore, God forgave him.

Deduction carries certainty with its conclusions—if the premises are true. It is effective in arguments and in settling doubts.

(c) Analogy. This form of reasoning is based upon the likeness one thing bears to another. We reason that what is true of one of two similar things is true of the other. The conclusion is satisfactory if the analogy is true. To say that America is as rich as England and should have as good roads, would seem fair enough upon the face of it; but reflection would show that America's size is many times that of England's, hence would greatly affect the matter of road-making.

Teaching by analogy is most effective. It appeals to the imagination as well as to the reason, hence has the nature of picture-making and is pleasing. It is pleasing to think of God's love as being like a mother's love, and Jesus' care for His own as being like the care of the shepherd for the sheep. It is utilizing the principle of apperception, previously discussed. "Let me see if I can illustrate," or "It is like this," says the teacher or preacher, and all give attention. The illustration both attracts attention and makes clear the truth to be learned.

Jesus, the Great Teacher, taught in parables and we remember His parables possibly better than any other of His sayings. He said, "I am the good shepherd," "I am the water of life," "I am the bread of life," "I am the true vine and ye are the branches." With each of these statements His hearers saw new relations between Himself and themselves.

III. Teaching Value.

As indicated before in this chapter, the highest value must be put upon thought, since it is man's highest mental endowment. All education is directed towards the development of this power and it must provide the material to be used in the exercise of thought, and provide exercise in actual thinking. A course in English, in college, does just this—provides English material and necessitates the practice of thinking in English. So with a course in Bible in Sunday school or in a Christian college.

Cicero said, "To think is to live!" While we may not agree with that statement unless somewhat qualified—yet it shows the high value that was early placed upon man's ability to think.

(a) Thinking means progress in material things. Animals and birds, by instinct, have reared their young and cared for them in the same way throughout all the years. Man changes his mode of living to suit conditions of necessity or convenience. By his power of thought, he harnesses the forces of nature and saves his own strength. He now travels without tiring himself or even his horses. He sends messages by invisible, untiring messengers. All the progress of the present era results from man's ability to think—to see new relations and make new combinations. In this sense it may be said that civilization is the product of thought. It has been said that "civilization is but another term for thinking."

Illustrating the lack of progressive thinking, the old Chinese system of education was largely memory work of selections from past writers. As a result, for thousands of years the nation stood still. They did not by this process of education develop their reflective powers; they did not assimilate and re-combine the knowledge gained through the senses and the power of memory. They saw no new relations. Memory cannot do the work of the reflective powers.

Seeing relations means progress. Unrelated materials are worthless. Watts saw a new relation between steam and wheels. Morse saw a new relation between electricity, wires and messages; Bell saw a still newer one. Edison saw a

relation between electricity and street cars, lighting apparatus and music boxes. Rockefeller's men saw new relations between petroleum and light, heat and power. So the world moves on.

(b) Thinking means progress in spiritual things. The great truths of the Bible are given us to be known, accepted and lived out. God made our minds; He made the Book; He made our minds to receive the Book and the Book to fit into our minds. In a measure we can "think Thy thoughts after Thee, O God." He bids His people "Come, let us reason together." The commonest term for sin is "folly" or "unreason." His prophet laments the fact that "My people do not know; Israel doth not consider."

Each one has the right to read the Bible for himself, to get the best available helps upon its meaning, to understand it for himself and to live according to its teachings. No "church" or state has the right to force any one to believe a certain set of doctrines. With religious liberty comes the right to read the open Bible, to interpret it according to the best light that can be gotten upon it, subject only to the guidance of the Holy Spirit and to an enlightened conscience.

Hence the Sunday school teacher must lead the pupils to know and believe for themselves. In the hands of our teachers is largely the possibility of bringing on a generation that will know the fundamental truths of the Bible and be proof against heresies and false leaders. Teachers should welcome the question "Why?" and be ready to answer "Because"—thus leading the pupils into an intelligent and reasonable faith. Our church life involves teaching and training, both of which appeal to the ability of our people to think.

(c) Thinking helps in clearing up doubts.

The only one who never doubted is the one who never thought. Thinking involves doubting that which is not clear to the mind.

Young people in our Sunday schools are not infidels; they are not often even wicked doubters—but rather searchers after truths. Belief and unbelief are the fixed points; doubt

is half way between. Inquiring pupils may be given the truth of God and be led back to belief even more firmly fixed in the truth than before.

Teachers of pupils in the teens, especially, will do best to respect their pupils' ability to think and their desire for proof. It is best not to treat them as infidels, but to rob their doubts of any seeming wickedness and treat it as a natural experience during the years when reason is developing. Cease saying "Believe this because I say so," and begin saying "Do you not think so?" Pupils in the reasoning period resent the former, but will respond to the latter. Patience and sympathy with them are like the south wind that melts away difficulties; harshness and curt answers are like the north wind that makes the iceberg freeze the harder.

(d) Right thinking means right character building.

Right thinking has great value because of its relation to character-building. Right thinking leads to right living; and right living, to right character-building. Right living is impossible without right thinking.

Wrong thinking cannot lead to right acting. "As a man thinketh in his heart, so is he." The teacher's aim should be to lead pupils to get the right materials with which to think, to think rightly about these materials; and to rightly value holy things. For only as pupils think rightly will they do rightly.

IV. How to Cultivate the Power of Thought.

Like other mental processes, the power of thought is not born full grown. It can be cultivated.

In younger pupils, there is some ability to think; but their judgments are often inaccurate. This is because of the pupil's lack of experience, or lack of clear concepts, or because of willingness to accept the mistaken judgments of others rather than go to the trouble to think for himself.

(a) Before the age of twelve, the teacher's chief work is to store the memory with materials that may later on be of service in the thought process. Before twelve is not properly the reasoning period. Parents and teachers should

not expect thoughtfulness in any marked degree in these years. Before twelve is the period of *absorption*; nature did not make a mistake in giving perception and memory the foremost places in youth. After twelve is the period of *adjustment*; then association of ideas gives much pleasure, brain cells are connected up and relations between facts are discovered.

As life advances reason develops more and more; even when memory is failing the reason is often at its height. It is one of the last powers to be lost.

(b) Connect Bible truths with the pupil's interests.

If interested, pupils cannot help thinking about a truth. Through the proper use of the point of contact and analogy the pupil's interest may be aroused, his thinking stimulated and directed towards a given lesson. First interest, then attention, then thinking is the teacher's rule in dealing with any class in the Sunday school.

(c) Use the question and answer method.

The lecture method is chiefly a pouring-in process. Unless most skillfully done, it is likely to miss the interests of the average Sunday school class, and to paralyze their thinking.

Ask the question "Who was David's best friend?" and the pupil's mind at once searches its materials for the answer; if the answer can be given, the mind is alert for a new truth concerning David and his friend; if the mind cannot discover the answer, it is hungry for the needed truth.

The question reveals to the teacher the pupil's progress in thinking. When the answers come quickly, the teacher leads on rapidly to another truth; when they come slowly, the teacher must wait, give time, add a hint or a truth to aid the pupil's thinking. Which would be better, a lecture on the Prodigal Son, or thirty minutes spent in stimulating a class to answer the question, "In just what did the Prodigal's sin consist?" or "Of the twelve things said about the Prodigal, how many show a sin on his part?"

(d) Making definitions and analyses.

In all teaching, and especially in Bible teaching, one of the most valuable agencies for the development of thought

is the making of definitions. A good definition saves confusion in thinking. Many debates are settled when the matter in question is properly defined.

Time is well spent in questioning the pupils as to the meaning of Bible words and phrases and in defining them in everyday language. Much of the Bible must be translated out of the Oriental setting and language into our everyday terms of thought before it can be rightly understood.

The average churchgoer doubtless misses the preacher's thought most of all because he does not understand the theological terms the preacher uses. The listener thinks in everyday terms rather than in theological.

Making an analysis of the lesson is an effective training in thinking the lesson through. If pupils are above the age of twelve, their teacher may well lead them to make for each lesson two analyses; one of the facts of the lesson, and one of the truths that shine out through these facts. The different points of the analyses should be based upon definite verses or sections of the Scripture text.

V. Summary and Suggested Methods.

I. Cultivating the Power of Thought in Children, or Beginners and Primaries.

The *general principle* is this: In a limited way children think, but they are not yet in the reasoning period, which is usually designated as the time of life after the age of twelve.

The thinking of children is usually in the formation of judgments, many of which are incorrect because of lack of experience, or of improper concepts, or of insufficient information upon the subject in hand.

Hence the *method*: The teacher should constantly attempt to lead children to form clear concepts, to see the true relations between these concepts and to express these relations in correct judgments. Golden Texts and memory gems comprise such teaching. Such texts as "God is love" and "Be ye kind one to another" are to be taught and their meaning developed and made clear by stories and analogies.

Much of the teaching time should be given to memory work that supplies the materials for thought in later years.

2. Cultivating the Power of Thought in Youths, or Juniors and Intermediates.

The *general principle* is this: These pupils are in the period of the "dawning of reason." They can see relations. The power of association of ideas is asserting itself in their lives.

Hence the *method*: (1) Teach by the question and answer process, which stirs the mind to discover relations. Do not simply pour in information. Telling is not necessarily teaching. Insist upon the pupil's thinking through the facts that he already has. When a truth is gotten, lead the pupils to relate it to kindred truths by thinking of its relation to these kindred truths. Thus tie up new truths in bundles with old truths of a kindred nature.

(2) Encourage the pupils to search for analogies. Spiritual things are likened in the Bible to every-day things. So, analogies between the spiritual and the natural are easily found. A question often involves the search for an analogy, as: "Why is life like a pilgrimage?" or, "In what way is the Holy Spirit like electricity?"

(3) The study of biography should be used to train the pupils above twelve to think. Teachers should stimulate these pupils to think about the life—not simply to get the facts of the story. Appeal constantly to the pupil's opinion as to the deeds done and their consequences; as, "Does sin always lead to sorrow, as in David's case?" or, "Did obedience lead to blessing in Jeremiah's case?"

3. Cultivating the Power of Thought in Seniors and Adults.

The *general principle* is this: These pupils are in the time of life when they delight most of all to see relations, search for and discover connections, and make deductions. They delight in comparing likes and opposites; their minds are easily stimulated to reflection.

Hence the *method*: Whatever may be the series of lessons, put the class to their best to discover the truths em-

bedded in the facts. Do not be satisfied with a mere rehearsal of facts. Dig deeper. When the truths are discovered, relate them to life. For example, the conditions under which Paul labored in Corinth and the experiences of those church members may be compared with conditions of Christian work and church life in our modern cities. Study the Sermon on the Mount in the light of the question, "Can any business man today live by it and prosper?"

Put the class on duty for discussion, investigation and for getting illustrative material. One teacher of a class of young ladies arranged a list of books for parallel reading during a certain quarter, and led the class to read the books, make notes on them, and write essays upon them. In these essays the application of the Sunday school lesson was indicated. These papers were read to the school as a feature of the opening exercises.

It will be readily seen that such a plan is easy to work when the books read are, for example, missionary or biography and the Sunday school lessons are in Acts. It would be interesting to compare the "Inside of the Cup" with the work of Jesus in winning men and women, as told in John's gospel.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

1. What is thought? Unto what may it be likened?
2. Give the two forms of thought and illustrate each.
3. Name three causes of false judgments.
4. Name the three principle forms of reasoning and illustrate each.
5. Make four suggestions as to the teaching value of thought.
6. How may the pupil's power of thought be cultivated?
7. Give a method of cultivating the thinking of children, youths, and adults.

TOPICS FOR FURTHER DISCUSSION. (OPTIONAL.)

1. What is the relation between faith and reason?
2. When does a teacher give a pupil too much help?
3. Of what value is criticism in stimulating thought?
4. Is general novel reading helpful to thought? Can it be made helpful?
5. How best answer children's questions, such as, "Who made God?"
6. How best preserve the youth's respect for the judgment of his elders, while developing his powers of independent judgment?

References: Halleck's "Psychology," Chapters VIII and IX; Stalker's "Christian Psychology," Chapter VII; James' "Talks to Teachers," Chapter XXII.

At this point in these studies the student will pass from the consideration of topics dealing with the functions of the intellect to the consideration of the feelings and the will.

CHAPTER IX.

The Feelings.

In ordinary language, the word "feelings" covers a wide range. It was used in a previous chapter in connection with common sensations, or those states of the body which are brought into consciousness as a result of our contact with the world about us. In this chapter, feelings in that sense will not be considered; but rather, feelings in the sense in which we use the word when referring to love, hate, joy, sorrow, hope, pride and such like.

I. Definition.

By feelings we mean the state of mind bringing us either pleasure or pain; the frame of mind is either pleasant or unpleasant and, for the moment, we are dominated by it. Some think there are states of mind that are absolutely neutral, neither agreeable nor disagreeable. We pass such possibilities by as having little value for the Sunday school teacher since they likely incite to no action and will never become powerful motive factors in the lives of the pupils. We will consider feelings as "fountains of conduct" back of which lie one or the other of the elements: *pain* or *pleasure*. These two are the signals of danger or welfare; to avoid the one and gain the other are the constant motives of action.

II. Kinds of Feelings.

Of the many kinds of feelings that might be discussed, there are four which are especially helpful and necessary for the Sunday school teacher to consider.

1. **The Egoistic Feelings.** Egoistic feelings are those that one has about oneself; or, "self-feelings." They include, among other things, the desire for approbation and the various forms of self-esteem. Such feelings are among the earliest to be developed, hence they are noticed in the lives of children. Later, they develop into rivalry, love of power, and emulation of others.

To the Sunday school teacher, the egoistic feelings are important because they furnish the basis of appeal to the pupil for proper self-regard and self-improvement. Upon this is founded the pupil's appreciation of certificates of recognition and of promotion day honors. The teacher of younger pupils may foster this feeling by frankly complimenting the pupil who does well in lesson study and in other points of excellence. As the pupils grow older, this feeling may be used as a basis for stirring them to friendly rivalry in lesson study and in class efficiency.

The recognition of the egoistic feelings has brought about the present-day omission of prizes of intrinsic value as awards. Evidently it is not fair to give a prize to one hard-working contestant only; for example, to the one who learns the largest number of Scripture verses. The pupil who comes next highest in this matter should be rewarded according to his attainments. The better plan is to give an award, such as a certificate of honor, to each one who attains a certain standard. This takes care of the love of approbation in each pupil. No feelings are hurt, and all are encouraged to try next time.

The disposition to seek praise is natural with children, and praise is an incentive to do right. Happily, our Sunday schools are now utilizing recognitions and honor certificates which give praise to all who deserve it.

2. The Altruistic Feelings. These are feelings which are directed toward others in a favorable way, or the "others-feelings." These feelings include love, respect and sympathy for others. Such feelings develop during the period of youth and may be greatly increased by proper teaching, especially regarding missions and benevolences. The Golden Rule and all kindred teachings are altruistic. The Sunday school teacher's work is chiefly with such feelings, especially if the pupils are Christians, and much thought should be given to directing and making these feelings practical in the life.

In order to develop altruistic feelings, two things are necessary: *First*, a knowledge of the needs of those whom we can help; *second*, an imagination to make this knowledge vivid and real to the mind. You cannot "put your-

self in the other fellow's place" without knowing his condition and vivifying it by imagination. No man gives much to missions and benevolences who does not know the facts about the needs and who does not see in his imagination the effect of these needs. The altruistic feelings starve without knowledge. Many a "globe trotter" who was indifferent to missionary work has become an ardent supporter of missions because of what he saw in heathen lands.

A worker was once telling about a twelve-year-old boy in Nazareth who wanted a Christian education. Pictures of this boy were shown and some stories of his home life were told. At the close of the service, a young lady handed the speaker a liberal contribution. When asked why she gave so much, she said, "I was so interested in what was said about that boy; I felt I would like to help him get an education; so I decided to give this to that purpose instead of spending it for another purpose, as I had intended." Note the process which led to her giving: She heard the facts and knew; she felt sympathy; then her will moved her to give the money.

3. **Moral Feelings.** Moral feelings are those which men have for their fellow men as regards right living or right conduct toward others. It is the working out of the motto, "Love thy neighbor as thyself." Indications of it are seen in man's regard for duty and for moral obligations; in his feelings of "oughtness" which a right conscience keeps alive.

Moral feelings develop in their fullness in adult life and are the outcome of Christian teaching and experience. Men who are not Christians may claim to be moral but their morality is shallow, as true morality must be founded upon Christianity; without this, the motive is lacking in strength.

4. **Spiritual Feelings.** Spiritual feelings are those which are the result of thought about our relations with God. The highest form of spiritual feeling is comprehended in love to God, for man is commanded to love God with all his mind, heart, soul and strength.

Such feelings as these are nourished by Bible truths and

a life of prayer; spiritual feelings must also find exercise in worship and Christian work. If these feelings are to move our wills, they must be constantly guarded and nourished.

Each session of the Sunday school should give nourishment to the spiritual feelings, and should be planned so as to meet the needs of children and adults. One of the signs of better times is the attendance of adults upon the Sunday school. Adults bless the Sunday school with their presence, and get a blessing through worship and study of the Bible; this prepares them in heart and mind for proper attendance upon preaching service with its worship and appeal for service at their hands.

III. The Teaching Value of the Feelings.

The great importance of the feelings cannot be overestimated. They are important (1) because of their relation to knowledge. Things about us have value for us only as they affect our feelings. What fails to touch our feelings of pleasure or pain at some point, has no interest for us and we do not notice it. Many a fact goes in at one ear and out at the other, but the effect of the news of the Galveston flood or of the death of McKinley, and such like events, never passes away. Our feelings were too deeply stirred.

The feelings are important (2) because of their relation to conduct. Fire a soul with a burning desire to accomplish something, and the chief work is done. The intellect will devise the method of accomplishment. The Sunday school pupil who has a desire to accomplish worth-while things in life, a desire to be efficient in at least one line of service, a longing to make his life genuinely useful—will not fail in doing something of consequence.

Of the two suggestions given above, the latter most concerns the Sunday school teacher, for the teacher's aim should be to move the will to action. Without such action, no right habits can be formed and character development is impossible. The feelings are the power behind the will. When the feelings are aroused people do things. For love, duty, pride, or loyalty, people will sacrifice and even dare to die. Fear of

consequences many times drives people to do even disagreeable things. Facts stir. No feelings can be aroused over a fact or a condition until we know about it.

The order of development is this: We know clearly; we feel keenly; we act promptly. Truth stirs the feelings; the feelings stir the will; the will produces action; action, oft repeated, results in habit; habit makes character; and character determines destiny.

1. **The Feelings as "Fountains of Conduct."** They are basal and fundamental in life, giving impetus to life's undertakings. As compared with the intellect, feelings are primary in importance, and the intellect, secondary. For example, feelings of love, anger, fear, and revenge, and such like, move to action and produce results. It is the business of the intellect to devise ways and means of satisfying the soul's longings. William Carey studied the map of the heathen world while pegging shoes for a living; his soul became so stirred with the missionary spirit that he could not stay at home; he organized a society to "hold the rope while he went down into the dark well." His feelings moved him to go as a missionary, and his intellect devised the plan which made his going possible.

Why do the feelings move the will? A simple explanation is this: When the feelings are stirred by truth, a deep impression is made and impressions seek expression. The deeper the emotion, the more urgent the desire for expression. A man violently angry will likely smash up something; a person who loves deeply will give expression to it by doing some beautiful deed. Mary knew the Master; she loved Him because of the blessing she had received from Him; hence she anointed Him with the box of precious ointment. Feeling is a power-house; the fuel that generates the power is information.

2. **The Imagination is a Factor** in stirring the feelings. Imagination sets fire to the fuel that generates the power; the imagination breaks up abstract and general notions into individual and concrete pictures, thus stirring the feelings of the soul. The indefinite does not stir; the vivid does. The imagination makes facts vivid.

There is a kind of cold, colorless intellectuality that does not move the will to action because it does not stir the feelings. People know, but do not do. Why? Clearly because the knowledge is unrelated in their minds to definite ends. They do not "picture forth" the situation about which they know. A truth must be known in a fairly thorough way, and then to get action as a result of knowing it, it must be related by imagination to definite ends. Carey learned the facts about heathen lands and evidently his imagination vivified them till he *saw* the effects. Peter knew he was denying his Lord, but his soul was not stirred by feelings of remorse until he saw the look of sorrow upon the Savior's face; then "he went out and wept bitterly." The moving story we read, or the address we hear, is one that gives the facts in such a way as to fire the feelings by a concrete case which appeals to the imagination. The illustration does the work.

This is why the imagination lies so close to the feeling-life. Hence the poor results of teaching in an abstract and general way when a vivid word picture can be used to stir the imagination and arouse the feelings and will to nobler actions.

If the teacher can suggest a plan by which the class can accomplish some service which they are urged to do, the pupil's imagination will seize upon the plan, picture out the process and the outcome, and arouse feelings of pleasure and anticipation. These feelings will usually move the pupil's will to act.

As an illustration, recall the case of Daniel and his refusal to eat the meat of the king's table. *First*, he knew the effects upon the minds and bodies of students of wines and highly seasoned meats; *second*, he felt the need of escaping these effects; *third*, he willed or resolved not to eat the king's meat. Then, in his imagination, he pictured out a plan whereby he might carry out his resolution. So he asked the king's steward to try him and his friends on simple foods for a given number of days, and then to compare them with the young men who sat at the king's table. Thus he succeeded in carrying out the line of action he had willed to do.

Many times the Sunday school teacher, after stirring the

feelings of the class to show kindness, must suggest the plan by which they can help the orphans, or the missionaries, or someone in need. If the point of appeal is a public profession of Christ, the teacher may often see the parent of the pupil and obviate any difficulties that might lie in the pupil's way.

In the light of the above, the teacher should seek to accomplish three things: (1) To communicate Bible knowledge about right living, Christian service and duty, so that the mental powers of the pupil will seize upon it and assimilate it. (2) To illustrate and apply this knowledge to the point where emotions are aroused and the pupils feel that they should do and be what is taught. (3) To urge the pupils to do the thing they feel that they ought to do. Sometimes the teacher must suggest methods by which they may carry out their desires.

IV. How to Cultivate the Feelings.

1. The Teacher's Example. The teacher must himself cultivate the kind of feelings he wishes the pupils to have. Feelings are contagious. Seek to create the atmosphere which you most desire in your class. "Count your blessings," be cheerful, stand erect, and exert yourself; body and mind will act together, and each reacts upon the other. The class will respond because they will catch from you the feelings you wish them to have. Effort on the part of the teacher will stimulate the pupil.

Happy is the teacher who can create a happy and reverent atmosphere in the class. The silent influence of environment is most powerful in the realm of feeling. Hence have decorations upon the walls such as to stimulate the right thoughts and the feelings. Avoid the gloomy and the depressing; strive for the bright and the joyous. Fortunate is the teacher whose pupils can say, "I always feel better when I get into that class."

2. Indirection. Proceed upon the principle of indirection. It is often easier to stir the proper feelings by indirect means than by direct. If reverence is the feeling the teacher desires the class to have, perhaps the poorest way

to get it is to say, "Now, be reverent." The better way is for the teacher to set the example—be careful of his behavior in prayer and song, and Scripture reading, speak reverently of the Sabbath day and its purposes, and thus "create an atmosphere." The fundamental truth here is that feelings cannot be produced by urging the pupil to have them, but only by presenting ideas.

If the class, or a pupil, has developed certain feelings which the teacher wishes to repress, this can be done by indirection; that is, divert attention from that which causes the feelings, and direct attention to ideas which will produce the opposite feeling. For example, timid pupils can be made to forget their timidity by the charm of a story or the pleasure of a march and song.

3. **Use the Story.** Perhaps nothing so stirs the feelings as a well-told story. There are many illustrations in the Bible showing that through the power of a story great decisions were made and great things came to pass. David was allowed, through the power of a story of killing a lion and a bear, to take his chance at slaying the giant. The prophet Nathan conquered the proud king David by the story of the little ewe lamb.

Why is a story powerful? Logic appeals to the reason; pathos appeals to the emotions; the commandments are addressed to the will; but the story contains them all—logic, pathos, and commandment at least by inference and indirection.

Especially is this true of the mirror story; that is the story in which the pupil sees himself as the chief character.

A mother told the story of the lost sheep to her little son, who had the habit of running away. She emphasized the hole in the fence through which the lost sheep escaped. When she was done, her son said, "I am not going to run away any more, but I wish you would ask papa to stop up that hole in the fence."

Thus the story teaches, by indirection. No mention need be made of any particular pupil, yet the mirror story fits the case and does its work. The pupil, in imagination, becomes

the chief character of the story and to all practical purposes feels what the story represents as happening to its chief character.

4. **Use Repression and Stimulation** as is needed. In the same class, there will often be found pupils of opposite natures and feelings. Some are of the logical or reasoning type and are not demonstrative; they may even resent a show of feeling by others. Others are of the impulsive or emotional type, and are easily swept away by their feelings. Neither type is wholly desirable. The first class should be led to read and think along lines that will develop a response to touches of pure sentiment and emotion. The others should be led to repress the show of emotion, and to engage in lines of practical service. The type of pupil that "fires up quickly but never turns a wheel" is marked by weakness. When the feelings are stirred the will should move towards some worthy aim or resolution.

The Sunday school teacher's work with such pupils as mentioned above can best be done between classes and with the individuals. Such pupils need a friend and a confidant; these manifestations come chiefly in the adolescent period, which is the lonesome period, and many times the Sunday school teacher can get closer to the pupil than can anyone else.

V. Summary and Suggested Methods.

1. **The Feelings of Children**, or the Beginners and Primaries.

The *general principle* is this: Children are slaves to their feelings, while they last. Their feelings are fleeting. Sunshine and tears are often seen in the same moment.

Hence the *method*: The Sunday school teacher should seek, in every way possible, to arouse feelings of generosity, love for others, reverence and respect for the Bible, for the Lord's house, and the Lord's day. By songs, prayers, Bible stories, suggesting friendly deeds, and by the development possible in the general exercises, the teachers accomplish this. In every right way nobler, higher feelings

should be stirred so that the acts prompted by them may lead to habits that need not to be broken.

2. **The Feelings of Youths,** or Juniors and Intermediates.

The *general principle* is this: In this period the feelings are being brought more and more under the control of reason and will. Each year the pupil gathers information and develops the ability to weigh evidence and decide for himself.

What then stirs the feelings of the youth? Facts; deeds of heroism, self-sacrifice, noble living of all kinds when told of real men and women. Such truths develop the altruistic feelings, which make their beginnings in the period of youth.

Hence the *method*: Utilize Bible biography. No story book compares with the Bible in its heroes and stirring deeds. Would you stir feelings of courage? Tell of the brave deeds of David. Would you stir feelings of heroism? In a score of instances, Paul's experiences can be used. Would you arouse admiration for manly living? The character of the Matchless Man is convincing and winsome. If your pupils are girls, tell of Vashtai to impress virtue; of Salome to impress the consequences of vice; of Ruth to impress the beauty of faith and faithfulness; of Dorcas to impress the lesson of practical deeds; and of Lydia to teach the lesson of consecration of one's means to the furtherance of the gospel.

3. **The Feelings of Adults.**

The *general principle* is: Adults have feelings, and they can be aroused, but not by a causal appeal to them. There is one pathway leading into the stronghold where they are guarded; that pathway is the appeal to the intellect. Break down prejudice and indifference by facts and logical conclusions; illustrate the facts by incidents which drive the truth home, thus stirring the feelings to the point of subduing the stubborn will and sweeping it out into action.

Hence the *method*: Utilize the knowledge that the pupils already have, bringing it to bear upon the lesson, adding some points to it so as to hold interest and matching the truth with

an illustration out of their experience, appealing to the will to do the right thing. When once Adults are won by argument and appeal, they become staunch supporters of the truth. It is worth while to overcome prejudices of capable men and women and finally win them to your faith and activities.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

1. Define feelings.
2. Name and describe the kinds of feelings.
3. Show how the feelings are fountains of conduct.
4. Illustrate the imagination as a factor in stirring the feelings.
5. Suggest three ways of cultivating the feelings.
6. Suggest a good method for dealing with the feelings of children, youths, and adults.

TOPICS FOR FURTHER DISCUSSION. (OPTIONAL.)

1. Contrast the feelings of children, youths and adults as to intensity; as to duration; as to reflex influences.
2. In what degree does the will and the reason influence feelings?
3. Discuss the influence of the story upon the feelings. Illustrate. Why is it true? With what effect did Jesus use this plan?
4. What bearing has the feelings upon evangelism? In what departments most of all? How far should it be stressed?
5. Discuss the contagion of emotions, as the spreading of fear in an army, of laughter in a crowd, of weeping. Does the size of the crowd have any influence? Do certain families or communities develop certain emotional tones? Why?

References: Halleck's "Psychology," Chapters X, XI; Stalker's "Christian Psychology," Chapter VIII; Angell's "Psychology," Chapters 13, 14; James' "Psychology," Vol. II, Chapter 25.

CHAPTER X.

The Will.

When we think of ourselves, at any given time, it is always as doing something. Indeed, if we stop to consider any particular state of mind that we may be in, we find ourselves perceiving or knowing something, feeling one way or another about it, and then doing something about it. Sometimes the thinking is most prominent, again the feeling is prominent, and again the doing is prominent—yet all three are present. Thus, knowing, feeling, and willing are the three great functions of the self, or ego. The latter, or willing, always concerns itself with action. We are never without the activity of the will in the broadest sense of the term.

I. Definition.

“The will is the determining and directing power of the mind, involving all the conscious forces of the mind.”

A determining and directing power suggests an executive; such the will is. As a king sits upon his throne and issues his imperial orders for servants to carry out, so the will reigns in the “clay cottage,” seeing to it that certain things are done and that certain other things are not done. However, the will is not an executive distinguishable from the mind and issuing orders to the mind; but is simply the mind or soul deciding and executing its decisions. Thus the will concerns itself with action; it is the *motor power*. If the feelings are the power-house, the will is the current turned on and moving things. It is the dynamic force of the ego in action. Whenever there is in feeling a “motor element” which tends to go out in action, that element is *will*.

1. **The Nature of Will.** We speak of strong and weak wills and of breaking a child's will as if will was something that could be handled. This of course is not true. The will is a function to be developed just as is memory or imagination. The child's will is weak. Why? Because it lacks experience; it lacks the power to deliberate between good and bad results

of his own actions. For example the child will beg for a razor and cry if denied it; but in manhood, the knowledge and experience of the use and dangers of a razor will enter into the will and strengthen it. Adults have strong wills because they have learned, through experience, what they may do with pleasure and profit, and what will bring harmful results.

(1) Desire leads to acts of the will. The exercise of the will presupposes an intense desire or longing to secure something agreeable, or to avoid something disagreeable. The desire may be on a very low or very high plane, and it indicates a definite idea of the end in view.

The object desired is many times actually seen, as when a child looks at a new toy and begs for it; or the object may be brought to mind out of previous knowledge by memory and vivified by imagination, as when a pupil remembers the inspiring service on promotion day and desires to share that distinction on the next occasion.

(2) Desire is affected by knowledge, being either increased or decreased by it. Knowledge of the joys of a Christian life will enhance the desire for it. Where there is no knowledge there can be no desire; where there is knowledge, desire is strengthened and a path for the will is pointed out.

In this lies the point of value for the Sunday school teacher, namely: to so teach the pupils and live before them as to kindle noble and righteous desires and to restrain wrong desires. The teacher may well give thought to methods of training the pupils in yielding to the higher and nobler, rather than the lower.

In this process, two methods may be of use: (1) Forceful illustrations from the lives of noble characters. As David's example when he said, "I would rather be a door-keeper in the house of the Lord than to dwell in the tents of wickedness." As Moses when he yielded to the nobler impulse and chose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season. As Ruth, who said to Naomi, "Your people shall be my people, and your God my God." As Joshua, who said, "As for me and my house, we will serve the Lord." As Paul, who wrote, "That in all things he might have the pre-eminence."

(3) Helping the pupils to see the consequences of yielding to lower desires. This is preventive work. Nothing is finer or more helpful to pupils in the period of youth; for information of this kind strengthens boys and girls against temptations that are sure to come. It was a wise teacher who showed the effect of alcohol on the brain and nerves by a simple experiment of putting an egg in alcohol. A teacher of boys did fine preventive work by organizing them into an "anti-smut club," the fundamental principle of which was that they would not look on pictures or listen to stories that they could not tell their mothers about.

2. Three things involved in an act of the will.

After desire has been awakened, the will must act either for or against the object desired. This act involves:

(1) Deliberation. Certain alternatives must be considered in each act of the will. One idea must be balanced over against another; attention is fixed upon one alternative, it is dismissed, and attention is turned to another. For example, a boy hears the appeal to do "A-grade" work, and stand with his class to receive honors on promotion day; he thinks over the conditions; it will mean that he must be there, on time, with studied lesson, offering, Bible, and attend the preaching services; he thinks of the benefits of doing this and of the loss in not doing it; he decides that he can do it and that he will.

Many times, deliberation leads to abandonment of the idea and in not doing things. Not every "motor idea" should go out in action. A restraining influence is necessary in our lives, for obvious reasons. One idea can restrain the action of another, as when a child reaches out to touch the hot stove and the memory of the former burnt finger causes it to withdraw its hand. This power that one idea has of restraining or diverting the action of another is called inhibition.

The period of deliberation is a long one, many times, especially with adults. It is a time of argument; the matter must be looked at from all sides and in every light. This is especially true in conversion; the period of deliberation is often a long and hard road to travel. Many false notions

must be gotten out of the way, and only a clear understanding of the simple conditions of salvation can bring a decision. The teacher may come in as a helper in sympathy, prayer and instruction.

(2) Decision. The mental debate must come to an end and judgment or decision must be rendered. After the prodigal son had debated his condition with himself, he said, "I will arise and go to my father."

Decision is the end of the process of deliberation and always requires an effort of the will. "To make up our minds" is often no easy task, as it requires concentrated attention. If one can only keep the attention focused upon the right thing, he is likely to choose it.

(3) Execution. The third essential of an act of the will is to do the thing decided upon. Execution is the final test of the will. Many a good decision has never been carried out; it did not sufficiently arouse the motor centers to action; the current was never turned on. Many a New Year's resolution is never put into execution. Many a man "resolves and re-resolves and dies the same at last." The splendid thing about the prodigal son is that he got to his father's house.

The secret of the execution of a decision of the will is often in *finding the way or the plan* by which to carry it out. Sometimes it is necessary to burn the bridges behind us and carve out a new road in front of us. William Carey and Adoniram Judson both did this. A story is told of Benjamin Franklin's plan to keep from drinking liquor; it was this: whenever he smelt liquor he opened his hand and kept it wide open until the smell had passed away. No glass of liquor ever got to his lips!

The teacher must often suggest to the pupils a plan for carrying out their decisions. Suppose it is a case of a pupil who has professed faith in Christ and wants to join the church, but the parents object on the ground that the child is "too young," or "not good enough." Many teachers of the older Primary children and of the Juniors have such experiences. In such cases, the teacher can render valuable aid to the pupil and perhaps to the parents, keeping the child's hope in Christ

bright and keeping the determination to follow Him in baptism strong, while waiting for the time when this important step may be taken with the parents' consent

II. Kinds of Will.

The Sunday school teacher's aim is to move the will of the pupil for the right against the wrong. The teacher should know the kind of will which the pupil has. We will consider some best known types of will:

1. **The Strong Will.** When we say that a person has a strong will, usually we mean it as a compliment. Strong will does not mean obstinacy. Obstinate people are "set in their ways" and are not open to conviction; hence this type of will cannot be morally strong, since it is not open to new light on a subject and does not give to any subject impartial consideration. On the other hand, a strong will in the best sense is vigorous, conquers difficulties, and achieves victories. It sees the reasons for and against the action, takes the whole situation into consideration, and moves energetically towards its goal.

Such was the will of Martin Luther when he marched to the Diet of Worms saying, when warned by his friends not to go, "I will go even though the devils be as thick in my way as the tiles upon the roofs of the houses." This kind of will holds a man strong and true to his purpose in spite of obstacles. It is like the backbone of the human body—a series of bones properly adjusted.

2. **The Weak Will.** Some pupils unfortunately have weak wills. They appear indifferent to most things, undecided in their movements, and seem unable to "screw up courage to the sticking point." "They suffer from intellectual malaria and moral inertia."

In the majority of cases, a weak will is found along with a rather weak intellect. Since the will moves as a result of knowing and feeling, the weak will is explained on the basis that there is little power of connected thought, hence no conviction and little feeling. The ideas that form the "stream of consciousness" are separate, not connected, and each tends to

become an impulse in itself, driving the possessor in a zigzag course, here and there. This tendency to yield to each and every impulse that comes along explains the moral weakness of many people; they go to church or to the theater or to the dance hall according to the company they are in.

The weak-willed person needs, most of all, a new motive, a new interest, a new desire. The gospel wonderfully supplies this, as evidenced by many heathen who have learned the gospel message and found their wills strengthened and their minds renewed by it.

The Sunday school teacher cannot undertake to remedy the mental defects of pupils, but may know the situation and what is needed and very simply teach the truths of the gospel. If deficient pupils can once get these truths, they will likely prove the best means to strengthen desires for higher and better things.

III. The Teaching Value of the Will.

The teaching value lies in the relation of will to character. Our lives are but the sum total of our past willings, and our willings harden rapidly into habit. We usually put it: "Will determines habit, and habit determines character." So the will determines both. Right education of the will results in the right formation of character. "A cultivated will is but another name for a strong character."

Habits of honesty, diligence, study, punctuality, reverence, thoughtfulness, and such like, are largely matters of will and when once formed go to make up strong characters. In the Sunday school, these matters are emphasized in the period of youth—the habit-forming period—and instruction is given about them so that the pupils may will to do them. In many schools, six points are emphasized, graded upon, and awarded by honors: attendance, punctuality, Bible in hand, studied lesson, offering, and attendance upon preaching. All these are desirable habits and require will power to attain them. The teacher encourages and persuades and instructs in order to create a conviction in favor of these desirable things.

IV. How to Develop the Will.

1. **Have Respect for It.** It can be developed and directed, with proper care, just as memory or imagination or attention can. John Wesley wrote, "Break your child's will in order that its soul may live; break its will as soon as it speaks plainly, or even before it can speak at all."

Today, all denounce "will breaking" and advocate "will training." The Christian parent and teacher today says, "I will help the child control his will, no matter what it costs me"—not, "I will break the child's will, no matter what it costs him." The broken will of a child would be as deplorable a condition as the broken leg of a fine race horse.

2. Freedom and Exercise.

Recognize the necessity for freedom and for exercise. If the will develops, it must be free to exercise. It cannot be developed by proxy and must not be forced. There must be the chance to decide between various courses of action.

Suppose some guardian or overseer made all the choices of a certain boy until he was sixteen years old, what kind of a will would he have? His will would be nil. He would be a "tin soldier."

As applied to the Sunday school teacher, the point is plain: each pupil must make a decision for Christ for himself. God's plan is that "each one shall give an account of himself unto God," and "the soul that sinneth, it shall die." It is a personal matter. God forces no one into the kingdom. He made our wills, gave them freedom, and offers us the choice of His service. "I have set before you life and death, blessing and cursing; therefore choose life" (Deut. 30: 19). The teacher's work is to teach the truth, hold up the right ideal, make the pathway plain as the Scripture does, and stir the feelings with appropriate illustrations. In every way possible, influence the pupil to exercise his power of deliberation, to choose between life and death—and to make the right decision.

3. Right Desires.

Through proper training of bodily appetites, if the pupil's food is of the right kind, he develops a desire for the whole-

some things and ignores the unwholesome. So the pupil can develop the right kind of mental appetites and desires. As wholesome foods give pleasure and strength, so do good and happy desires give pleasure and strength. Through training in proper companionship and pleasures during the formative years, a real desire for this kind will be developed and a corresponding indifference to wrong companionship.

The Sunday school teacher has ample opportunity to aid in this development by stressing the good and its pleasurable outcome. For example: In temperance teaching, go from a brief comment upon bad effects of stimulants to the blessing of sound nerves, pure blood, unclouded brain, to which intoxicants and narcotics are unknown, and for which pure air and abundant sunshine are the only needed stimulants. *Aim* to stir the pupil's enthusiasm at the prospect of conquering the lower desires through the superior power of the higher.

A teacher of older boys was trying to accomplish this task one Sunday and greatly interested the class by using the analogy of the baseball game and the value of "control." He talked about pitchers who had "curve" and "speed" but lacked "control." Without "control" the pitcher was "wild" and gave bases on balls, hit the batters, threw the ball away in the "pinches," and was finally sent back to the bench to make way for a man who possibly had less "speed" and "curve," but who had "control" and could put the ball over the plate. That man won the game. Why? Because he could be depended upon; he had control.

Then followed a talk about what was back of that control—the long days of patient practice, the proper food at the training table, leaving off tobacco and drinks, and the care in every way of the body. The transition was then made to the "game of life" and the value of proper control of the powers God has put within us, and the joy of having Christ to help us get control and keep it, for He says, "As thy days so shall thy strength be."

V. Summary and Suggested Methods.

1. The Will of Children. or Beginners and Primaries.

The *general principle* is this: Children's wills act quickly,

for good or bad, because their feelings lie at the surface and are quickly aroused. Deliberation is very brief, as they have not developed that ability. Children are impulsive; they act when "they feel like it"; if the feeling is wrong, and their wills are opposed, they become stubborn. Often they are punished in an attempt to break their stubborn wills.

Hence the *method*: The teacher should try to implant in children the right kind of desires. Through the story, picture to them the beauty of loving words and gentle deeds; of the obedient and helpful child in the home and among its friends. Stir them to want to be like the child in the story.

A case of stubbornness is always a problem, whether in the home or in the Sunday school. Possibly the best plan for the Sunday school teacher is not to try "will breaking" but to avoid a strained situation if possible. This may be done sometimes by dropping the subject of contention and talking about something else. Sometimes the teacher may tell a mirror story that will show the ugliness of the stubborn spirit, and the child will respond to the teachings of the story.

A little boy insisted on going home after Sunday school and his father insisted upon his staying for preaching. How easy it would have been to have had a "scene" if the father had sternly asserted his authority. But the father had common sense as well as religion, and remembered how a little fellow might feel after being in Sunday school an hour and a half. So he said, "Come, let's take a walk, as it is bright and warm outside and we can hear the church bells ringing." He started out with the little fellow, telling him a story and walking—not towards home. After enjoying the sunshine, his son was feeling better, so the father veered around towards the church; getting opposite the entrance, the little son said, "Let's go in; I think we will find mother in there." Training the will is better than breaking it, and more pleasant for both parties.

2. **The Will of Youths, or Juniors and Intermediates.**

The *general principle* is this: Their feelings are not so quickly aroused nor their wills moved, because these pupils are beginning to know a good deal; the teacher must reach

their wills through the gateways of knowing and feeling. Because of increased knowledge, deliberation is possible and their minds, when once made up, are not so easily changed; their wills are stronger for good or for bad. As the power of knowing increases, the pupil can make better selections and decisions, since there is a wider range of choices. Upon this basis, it is easier to reason with these pupils than with children.

Hence the *method*: Emphasize the importance of knowledge. Lead these pupils to learn all the Bible facts possible. Set them to studying the lives of great Bible characters so they will want to be like them.

This is the period, above all others, for making decisions for Christ. It is the easiest and best time to surrender the will to Him; doubts have not yet begun to arise and the pupils are frank, easily led, and open to instruction and appeal. If the pupils make no profession of Christ during the Junior period, it should be a special burden upon the teacher's heart. Supreme emphasis should be put upon an early decision to trust Christ as Savior.

3. The Will of Adults.

The *general principle* is this: Adult life is the period of greatest deliberation, as the growth of intellectual powers brings about many possibilities of action and many conflicting desires. Each course of action pleads its cause before the will. After due deliberation, a decision is reached. Adults exercise the highest power of the mind, that of deliberate choice.

Hence the *method*: The teacher should have great respect for the strong will of the Adult pupil and approach it, sometimes besiege it, by the pathways of the intellect and feelings. In order to get a decision, it is well to present all the facts in the case, arraying them logically so they will be convincing, and illustrating them so as to drive them home. Seize upon every worthy plan to lead these pupils to do things because it is right to do them.

This principle applies especially to the activities of an organized Adult class. Many a time the plan for doing the thing

is the point which causes the will to yield and the members to join hands in that service. Many pupils will say, "Yes," when they see through the plan to the end in view. Once engaged in service, they taste the joy of it and give themselves wholly to it. Often the will of an Adult is surrendered for service in proportion to the satisfaction of soul experienced in service.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

1. Define the will. To what is it compared?
2. What methods may be used in training pupils to yield to higher motives?
3. Name and describe the three things involved in an act of the will.
4. Name and describe the kinds of will.
5. What is the teaching value of the will?
6. Give three suggestions for developing the will.
7. Suggest a method for dealing with the will of children, of youths, and of adults.

TOPICS FOR FURTHER DISCUSSION. (OPTIONAL.)

1. In studying the will, what light is thrown upon the saying, "Hell is paved with good intentions"?
2. In your opinion, which is the strongest character, the one ruled by feeling, intellect or will?
3. What is the difference between a strong will and an obstinate will? Between precipitate wills and fickle wills?
4. What bearing has repression and substitution upon the work of training the pupil's will? Illustrate each.
5. Outline the value of co-operation in training the will. Apply it to the Sunday school.

References: Angell, "Psychology," Chapters XX, XXII; James' "Talks to Teachers," Chapter XV; Halleck's "Psychology," Chapters XII, XIII; Stalker's "Christian Psychology," Chapter IX.

CHAPTER XI.

Habit and Character.

As the word "feeling" covers a wide range, so does the word "habit"; it may include many physical, mental, and moral aspects. Of all the laws of the mind, possibly the law of habit is the widest and most fundamental, underlying all that the mind does. Habit includes a combination of mental and physical activities, and thus belongs to both psychology and physiology.

I. Definition.

"Habit is a fixed tendency to think, feel, or act in a peculiar way under special circumstances." Habit is often called "second nature"; it might be called "particularized and confirmed nature." When habits are fixed and become our master we may well say with Wellington, "Habit is ten times nature." Habit is, generally speaking, only another name for repetition.

The *law of habit* may be stated thus: "Any connection, nervous or mental—between impressions, ideas, thoughts, memories, feelings, movements—once made, tends to recur."

Note the physical aspect of the law of habit. Since the mind works out its will through the body, there is a physical basis for habit; it is a fact that the nerves and muscles are altered or modified through use, so that the set of muscles and nerves employed in doing a certain thing receive a bent in that direction. As water, running through sand, cuts a channel for itself, so, after a fashion, do sensations cut for themselves grooves or pathways through the nerve cells. The connections between certain ideas and movements become so well established that the resulting actions require practically no effort of the will, as saying "Good morning," shaking hands, sitting down at the table, walking, and such like. At first, these movements require careful attention; but oft repeated, they become automatic. The habit gets us. The word "habit" comes from the Latin, *habeo*, "I have it," but may swiftly change to *habet*, "It has me."

A piece of paper or cloth folded for the first time would show little effects, yet an impression would be made upon it; if folded again and again, the crease would stay and it would tend to fold at that place whenever handled. So all actions of the mind, when repeated, tend to follow established grooves or pathways. Professor James says, "Nothing is easier than to imagine how, when a current has once traversed a path, it should traverse it more readily still a second time."

II. Some Essentials in Habit Forming.

Although the Sunday school teacher has the pupil but once a week, certain impressions can be made and certain habits established that will prove a blessing throughout life. Among the habits aimed at by the Sunday school are Bible study, prayer, reverence, worship, obedience, unselfishness, and such like; these should be in the teacher's thoughts Sunday morning and during the week as far as opportunity can be found to follow up the Sunday teaching.

Four essentials of habit forming are worthy of consideration:

1. **Information.** A good habit must result from a knowledge of the ends to be gained by it, and of the issues involved. We instinctively seek what is pleasurable and avoid what is painful. Many a bad habit has been broken and a good habit acquired in its stead because a man has seen the harm of the bad and the need for the good. Hence the value of instruction in leading pupils to form correct habits.

2. **Self-activity.** No one can talk habits into us; we must work them into ourselves. Habits result from repetition on the part of individuals, hence the necessity for self-activity. To form a habit may at first require strict attention and exertion of the will, but with each exercise it becomes easier. "Each victory will help you some other to win."

3. **Perseverance.** In establishing a habit, it is essential to keep it up, stick to it, and suffer no exception until it is firmly fixed. Go to Sunday school every Sunday, rain or shine, until the habit gets you. Each Saturday evening get all things

in readiness for prompt and happy attendance upon the services of the Lord's Day.

4. **Cooperation.** Join with others who do the things you wish to do. Much depends upon environment and atmosphere; the power of influence and association is strong in habit forming. Put yourself in the atmosphere that will be most helpful. Habits go in groups, so it is well to link up all the good tendencies possible as a help in forming good habits. One value of the organized class work is that it binds the pupils together in church attendance, Bible study, prayer, reverence, and such like, and gives companionship which helps each one.

III. The Teaching Value of Habit.

1. **Habit as Related to Character.** "The will determines habit, and habit determines character." "Character is what we are" and "We are the sum of our habits." Hence habits make character. Man is spoken of as a "bundle of habits," and the definition is not unfitting. We inherit a nature, but we acquire a character by repeated acts.

What makes our habits? It is the will, the ego, the spirit back of every act, and every repetition of the act which fixes the habit. *We* are responsible for each new act and for its repetition until it becomes a habit. "Habits are the dress of the spirit"; the word "habit" means literally a garment and we speak of a "riding habit" in this literal sense. So within us is a spirit either good or bad which clothes itself in habits, or "garments," the sum of which form a *character*.

The supreme concern of the Sunday school teacher should be about the spirit back of a habit. If the pupils are Christians, they have in them a "new nature"; the Holy Spirit works with and through the pupil's spirit to form good habits. If this is the case, our teachers may work with hope and assurance; their efforts are not wasted; they are "workers together with God." Trying to train an evil spirit in Godly habits is superficial, like tying good apples with rotten strings to a thorn tree.

2. **Habits are largely fixed before middle life.** We can-

not escape forming habits. Our mental and physical activities naturally tend to repeat themselves. Certain connections between ideas and actions, or between feelings and actions, will be established. Education seeks to draw out, during the earlier days, the inherent powers of the soul through correct channels, or along right pathways, so that right habits may be fixed. By the age of twelve, many habits are established as they will remain throughout life. The teacher's work, therefore, through education and drill, is to lead the pupil to form correct habits. In one sense, education is habit making—or habit making is education—since good habits result in true culture. Careless habits cannot result in culture.

(1) Childhood is the time for forming good habits. In childhood, the nerve cells are plastic and can be molded at will; in youth, the cells begin to harden; by middle life, they have "set." People of thirty have their general habits fixed; they seldom change their movements, gestures, and general posture of body. Vocabulary and manner of speech is fixed; new languages can rarely be learned perfectly after thirty.

Considering the physical basis of habit, childhood is the golden period of habit formation and is the teacher's great opportunity. As in childhood the forces of the life were led to cut for themselves certain channels, so through these general channels will the life current flow on in the future.

Few hardened sinners ever leave off their vicious habits; some do, because they get a new life principle through the grace of God in regeneration, and this "new life from above" cuts for itself new channels. Happy the child whose parents and teachers seek to draw out its activities along lines that lead to righteousness; who "set the currents of the soul in channels of truth."

"No change in childhood's early day,
No storm that raged, no thought that ran,
But leaves a track upon the clay
That slowly hardens into man."

(2) Before the pupil's conversion, the teacher may teach

and train in habits that will help the pupil to become a Christian. Among such habits are attendance upon the Sunday school and preaching services, Bible study, reverence for God's house and His day.

After the pupil's conversion, the teacher's opportunity is to train in habits that will develop spirituality. As the Sunday school is chiefly a teaching service, the principal habit that should result from attendance upon it is that of Bible study. The organized class, when working efficiently, develops the pupil in other worthy lines, such as winning members for the class and in simple benevolences. Should the young Christian have the privileges of a modern Young Peoples' Society, he would get still more definite training in habits of public testimony, prayer, reading and quoting Scripture, discussion of Christian activities and church duties; also training in the duties of the officers and the committees in a church organization.

3. Some Practical Values of Habit.

(1) Habit economizes energy and makes us more efficient than we could otherwise be. Habits become "second nature," and require little effort. This is nature's provision against wasting our energy; it makes growth and accumulation of knowledge possible. When the mind masters an activity, it seems to hand it over to habit to take care of in the future and bring into play when needed; thus the mind is left free to acquire new knowledge. Some authorities estimate that ninety-nine one-hundredths of all we do is by habit. "Habit makes us experts in conduct."

(2) Habit is a valuable aid in the accumulation of knowledge. A good student is one that has the habit of study rightly developed; a poor student is one who has a habit of mental laziness. All processes by which we gain knowledge can be trained in correct habits.

For example, paying attention can be cultivated by battling against the temptation to let the mind wander. By will power, a student can make himself think of the lesson in hand. Many times the student will force himself to pay attention by sum-

moning his will power, putting his hands over his eyes to shade them, putting his thumbs against his ears to shut out distracting sounds, and saying over aloud the thing he wishes to learn.

IV. How to Cultivate Habit.

I. Cultivation of Good Habits.

(1) *Children.* It was suggested above that by the age of twelve most of life's common habits are formed, most of the habits which are called "manners"; their pathways have been cut deep and they are anchored down in the nerve tissues and the brain cells. To break up these established pathways and make new ones, is an heroic task, as all who have tried it will testify. Before the age of twelve, if bad habits manifest themselves, they can be broken with less difficulty than afterwards, for the obvious reason that before twelve the nerve tissue is plastic, while after twelve it begins to harden. Habits of correct speech, manner, dress, and the like, should be given careful attention during the years of childhood.

How careful the teacher of children should be to help them form habits that will not need to be broken! How anxious teachers should be to make automatic as many good habits as possible. The great thing for the teacher to aim at is "to make the nervous system of the child an ally instead of an enemy."

The Sunday school teacher has as a goal the formation by the pupil of those habits that relate to Bible study and Christian living. The most common of these are regular and punctual attendance upon Sunday school and preaching, Bible study, systematic giving, practical benevolences, and reverent attention during the exercises of the Lord's Day.

Some Methods. In all these aims of the Sunday school teacher, imitation is a strong factor with the pupil; hence the teacher must set the right example. Further, instruction regarding the benefits of these habits and recognition with honor if the pupil makes satisfactory records, are the general methods which the Sunday school teacher may employ. Back of all

methods, of course, the true teacher must make the class a subject of prayer and must rely upon the help of the Holy Spirit in all his efforts.

(2) *Youths.* The period of youth, especially after the age of twelve, requires careful handling. Before the age of twelve temptations are not very strong; but after twelve they increase in strength with each succeeding year. Hence the period after the twelfth year has been called the "storm and stress period." Good habits must be fixed in spite of temptations on every hand. The pupil has developed the bodily appetites and passions of adults, but lacks their experience; he has developed the sail, but lacks the ballast for his ship.

This is the period of choices. Before the age of twelve, there is but little to puzzle the pupil in making personal choices, as parents advise and many times decide; but after twelve the matter of choice rests more and more upon the pupil himself; he must make many of the supreme choices of life. The Sunday school teacher may render aid by advising the pupil concerning such choices as those of companions, reading, amusement, and possibly the choosing of a life calling; and, greatest of all, in the supreme choice of the spiritual principles and ideals which will fix the Christian habits of life.

If the pupil is not a Christian in this period, that matter should mean a crisis in the pupil's life, and give the teacher more and more concern with each succeeding year.

The teacher may count on a few conditions as helps in guiding the pupils to make the right choice: (1) The years have brought out in the average normal pupil an ability to discern between good and bad, a growing appreciation of virtue as its own reward, and some knowledge of the effects of sin and the consequences of evil living. (2) A growing will power, aided by judgment and reason, to hold a steady rein, and keep the powers of the body under control. (3) A growing appreciation of the lives of noble men, who lived righteously in spite of temptations which surrounded them. This appreciation greatly helps the pupil to fix ideals and choose life callings.

If the pupil is already a Christian, the points suggested above are intensified and strengthened by his Christian experience; his bent is toward right habits.

(3) *Adults.* Professor James suggests some rules for the formation of habits and, as they are especially applicable to adults, we quote them: (a) "Launch ourselves with as strong an initiative as possible." After deciding to form a certain habit, strengthen your will by some plan of association or publicity; surround yourself with things that will hold you to your good purpose. Pledge signing, promising to do the thing, a public declaration of your intention—any right means of "plunging in" will help. The beautiful and impressive ordinance of baptism is the most sacred of all public declarations of the purpose to "walk in newness of life."

(b) "Never suffer an exception to occur until the new habit is firmly fixed." In breaking a bad habit, to make an exception and "go just this once," or "take just this one drink," often means to lose all the ground that has been gained heretofore. The act of yielding weakens the will and the indulgence strengthens the appetite. Poor old Rip Van Winkle, in the play, had little idea of the laws of habit when he said, as he took another drink, "I won't count this one."

(c) "Seize the first opportunity to act on every resolution you make and on every emotional prompting in the direction of the habit you wish to form."

After a stirring lesson on missions it would be wise to do something definite for the fields which have just been studied; for example, write a letter to one of the missionaries, or make an offering to one of the needy stations, or put some one of the workers on the prayer list. After a fine sermon, it would be well to speak a good word about it to the first person you meet, and thus pass on the truth that blessed you. Do not simply resolve.

Many Christians suffer from spiritual indigestion, and need exercise. A worthy example is that of a great Bible teacher in one of the largest seminaries, who takes time each week, though not a pastor, for visiting among the needy of his com-

munity just to keep up his habit of good works, as well as to do all the good he can for others. It is well for a Christian to have some habit of expressing the impressions which stir the nobler purposes of his nature.

2. **Breaking Bad Habits.** The best way to break a bad habit is to overcome it with a good one. "Overcome evil with good," can apply in this connection. This is the well-known principle of the "expulsive power of a new affection," meaning that the new interest or desire will outweigh and overcome the old. Feed the good impulse and starve the bad. Strengthen the good habits by repetition, and weaken the bad habit by neglect. Drive the darkness out of the room by turning on the light.

Motives. In helping pupils to break bad habits teachers and parents must make a study of the motives that underly the objectionable actions. "Why does he do that," or "Why won't she do this," are common questions with parents and teachers, and the answer to them reveals the motives of the pupils.

New and better habits will be formed when a new and better motive can be fixed in the pupil's life. Unconverted people sin habitually; but if converted, they will form habits of righteousness because conversion gives them a new motive, a new heart, and a renewing of the spirit. Witness Jerry McAuley, the criminal, who became the great apostle to the poor and needy of New York City, all because he was converted and got a new motive for life.

Put an idea into the head of a sluggard, and he will soon be on his feet, busy about the new interest; fire his heart with a great ambition, and a miracle of activity will result.

If Sunday school pupils are habitually late or indifferent to lesson study, get a right motive into them and the desired habits will result. There is a way to get good results from every class in the Sunday school; the problem is to get the teacher of the class to believe this and to search for a method which will put the new motive into the class. Sometimes the motive may be implanted by attractive class organization, or

by visiting the pupil in the home, or by a personal conversation, a letter, or by complimenting some good quality.

Jean Val Jean, the escaped convict, found his ambition for life transformed by his love for the needy child left to his care; he became a truly brave and useful man for her sake. Thousands of others have lived the heroic life for the sake of Him who first loved us.

3. **Character.** There can be no life without activity, hence it is impossible to live without forming some kind of character. The word "character" means literally "engraved or stamped with a writing tool"; by usage the idea has been shifted to mean the "marks" upon one's self by his own acts, disposition and habits, as if these things were tools that marked him, or stamped him, with their own peculiar impress.

From the standpoint of psychology, character has been defined as a "bundle of habits" or "the self-formed habits of the will." These definitions indicate how both will and habit are bound up in their outcome—character. As choices will tend to fix themselves into habits, they "stamp" the individual with their peculiar effects; thus character becomes the sum and result of all the habits we have acquired. Will which is back of the habit becomes then the important consideration in character-building, since its energy, firmness and consistency molds and fashions character.

Moral character is that type of character in which moral principles are so strong that they shape the entire volition. The aim of the Sunday school teacher is to mold Christian character—which is the truest and best type of moral character. In Christian character the will is controlled by Christian principles, thus forming Christian habits which are used as channels for the expression of the life in Christian deeds.

In this sense moral, or Christian, character may be considered the sum of all good habits.

How applicable this is to religious instruction and exercise is apparent, as the development of Christian character comes as a result of religious belief working itself out in religious exercises, turning away from evil temptations, forming habits of unselfish service.

V. Summary and Suggested Methods.

1. **The Habits of Children** are chiefly physical and the result of repetition. Hence train them in regular and punctual attendance, reverent attention, systematic giving, faithful preparation of the home work and memory work.

2. **The Habits of Youths** are formed as a result of desires and motives; help them to desire the right things and yield to the best motives.

3. **The Habits of Adults** result from knowledge of certain lines of action, their desirability and practical value; appeal first to their judgment and reason, then help them to find a plan to carry out the new purpose that they have formed.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

1. Define habit. Describe the physical aspect of the law of habit. Illustrate.
2. Name the four essentials in habit forming.
3. What is the teaching value of habit?
4. What habits may be formed best in childhood? What before the pupil's conversion?
5. Give two practical values of habit.
6. How may children be led to cultivate good habits? How may adults?
7. How may bad habits best be broken?
8. Define character. How is character formed?

TOPICS FOR FURTHER DISCUSSION. (OPTIONAL.)

1. How is habit influenced by the law of association of ideas? Make a list of items of this kind in connection with the pupil's attendance upon Sunday school.
2. What value has habit on busy days? On leisure days?
3. From the standpoint of growth in Christian life, what is the most valuable habit a young Christian can form? Why?
4. How does discipline affect habit?
5. Discuss the value of "preventive work" and inhibition in regard to training in habits. Apply the suggestions to each department of the Sunday school.

References: Halleck's "Psychology," Chapter XIII; Stalker's "Christian Psychology," Chapter VI; James' "Talks to Teachers," Chapter VIII.

CHAPTER XII.

Review.

I. Restatement of Some Things Already Learned.

(1) The value of the study. It stands to reason that however well a teacher may know the Bible he must have a knowledge of the pupil to do good teaching. One can know how to teach a pupil only by knowing how that pupil learns, and one may know how a pupil learns only by knowing the nature, functions and laws of the mind.

(2) Nature and functions of the mind. The mind is neither a blank upon which to write, nor an empty space to be filled by pouring something into it; but rather a vital, growing organism to be developed. As the growth of our bodies depends upon proper food and exercise, so the growth of the mind depends upon proper nourishment, exercise and environment.

Adaptation of material is a principle that applies both to bodily and mental development. As certain foods suit the body at certain times of life, while other foods are less suitable or even detrimental, so there are certain kinds of truth or knowledge which are best adapted to mental growth at given periods of life. These periods of life are determined largely by the pupil's age and advancement.

II. Three functions of the Mind.

The mind manifests itself under three functions, or powers, known as:

- (1) Intellect, or the power to know.
- (2) Emotions or sensibilities, or the power to feel.
- (3) Will, or the power to decide and do things

The Intellect has certain functions which may be grouped under three heads:

- (1) Presentative powers, such as perception, apperception.

(2) Representative powers, such as memory and imagination.

(3) Thought powers, such as judgment, reason.

III. Some definitions reviewed:

1. **Mind:** the power to know, feel, and will.
2. **Intellect:** the power to know.
3. **Emotions:** the power to feel.
4. **Will:** the power to act.
5. **Perception:** the power of the mind to gain ideas through the five senses.
6. **Apperception:** the power of the mind to gain new knowledge by means of what it already has.
7. **Consciousness:** the power of the mind to know its own acts.
8. **Attention:** the power of the mind to concentrate consciousness.
9. **Memory:** the power of the mind to retain and reproduce percepts.
10. **Imagination:** the power of the mind to arrange reproduced percepts into new forms.
11. **Thought:** the power of the mind by which it discerns relations.
12. **Judgment:** the power to compare concepts and decide whether or not they agree.
13. **Reason:** the power to compare judgments and decide whether or not they agree.
14. **To know** a thing is to be conscious of its existence.
15. **To understand** a thing is to know it in its relations to other things.
16. **Psychology:** the scientific study of the nature and course of experience; experience includes all our mental states and processes, such as thoughts, memories, emotions, perceptions and sensations.
17. **Psychology as related to Physiology:** the "clay

cottage" is both the shelter and support of the mind, and instrument of the mind. The mind is not brain and nerves; like its Creator, the mind works through brain and nerves, yet it is above them.

18. **Curiosity** is a desire to know; it is a kind of mental hunger or appetite of the mind.

19. **Degrees of Curiosity:** (1) The curiosity of children is chiefly concerned with objects; they ask "What?" It is quickly satisfied. (2) The curiosity of youths may be called inquisitiveness; they ask "What?" and "Why?" (3) Adults are investigators; they seek new information, classify it and make conclusions.

20. **The teaching value of Curiosity:** Curiosity is the mother of interest; interest is the mother of knowledge. Curiosity may be deepened into interest.

21. **How awaken Curiosity:** (1) By appeal to the eye through pictures and objects; (2) by appeal to the ear through the story and the question.

22. **Curiosity and suggested methods:** (1) In teaching children, arouse curiosity; let the children handle the objects and pictures; encourage them to ask questions. (2) In teaching youths, lead them to discover truths for themselves; when they have gotten facts, encourage them to tell about them. (3) In teaching adults, combine the question and answer method with the lecture; encourage them to use their own powers in discovering Bible truths.

23. **Kinds of Attention:** (1) Involuntary, the kind which the pupil cannot help giving; requires no will power. (2) Voluntary, the kind which we force ourselves to give; requires will power; it is aided by interest in the subject; slightly developed before the twelfth year.

24. **Teaching Value of Attention:** It is absolutely essential to education; if the mind does not attend, there can be no learning.

25. **How to Get Attention:** (1) Some mechanical aids are—have proper light, ventilation; shut out hinderances as far as possible; request the superintendent to protect class

against interruption; seat class so that all can see and hear.

(2) **Laws of attention:** Attention cannot be indefinitely sustained; interest is the key to attention; proceed from the known to the related unknown; put the old in a new setting or the new in an old setting.

26. **Attention and suggested methods:** (1) In teaching children, appeal to eye and ear; they can give involuntary attention. (2) In teaching youths, appeal to voluntary attention; expect real study; give credits to those who learn; voluntary attention may become involuntary through interest. (3) In teaching adults, the teacher must discover a method of conducting the recitation so as to awaken interest and lead to real study. Combine quiz with lecture.

27. **Apperception as Related to Interest and Memory:** Old perceptions are like magnets attracting new perceptions which are kin to them; we are interested in things about which we know something; memory is strengthened by judicious association of ideas, and apperception is but another name for judicious association.

28. **The Teaching Value of Apperception:** It enables the pupil to add to his stock of knowledge by linking new truth to old.

29. **How to Utilize Apperception:** The key word is "like," be able to say that "this truth is like this other truth with which you are familiar." Find in the pupils' experience a truth kin to the truth you wish to teach; cause them to think of the truth already known; present the new truth step by step according to the pupils' ability to take it in; review it to see if they have it.

30. **Memory** is tested by the power to bring back to mind the idea previously recorded and retained. People forget because the impression was not deeply recorded.

31. **Kinds of Memory:** (1) Active and passive; the difference is the difference in attention; active memory means voluntary attention; passive memory means involuntary attention. (2) Verbal and logical; verbal is valuable in learning facts, names, etc.; logical, is by mastery of the thought; verbal,

learns the names of the books of the Bible; logical, learns the contents of the books.

32. Teaching Value of Memory: (1) It furnishes our accumulation of knowledge; (2) enables us to recall and use our knowledge; (3) furnishes material for the imagination to use.

33. How Strengthen the Memory: (1) Deepen the first impression; (2) association of ideas; (3) drill.

34. Memory, and suggested methods: (1) In teaching children, strengthen the memory by repetition, or drill and review; (2) youths, strengthen memory by drill and association of ideas; (3) adult, appeal to logical memory, relating the truths to their lives.

35. Imagination: The image building faculty; old material gathered through the process of memory is combined into new forms.

36. Kinds of Imagination: (1) Fancy, which is characteristic of childhood and explains the child's love for the fairy story and wonderland; (2) imitative imagination—children love to "play like" and usually imitate those whom they admire; (3) toned-down imagination, develops in the period of youth; facts stir; stories must deal with heroic deeds. (4) Creative imagination works by combining results of former knowledge, is always constructive and works towards a plan.

37. Teaching value of Imagination: (1) Strengthens memory, makes truths real and living; especially helpful in teaching history and biography; (2) awakens and deepens sympathy for those who need the gospel and Christian comfort; develops altruism; (3) produces ideals and shapes character.

38. How cultivate Imagination: (1) Teacher must cultivate imagination by studying the background of Bible history, weaving the facts into the lessons; studying the art of story telling; (2) stimulate the pupil's imagination, ask pupil to tell the lesson story.

39. Imagination and suggested methods: (1) In teach-

ing children, use the story to stir the imagination and lead to imitation; in the mirror story, the child will see its own career set forth; (2) in teaching youths, discard highly imaginative and unreal stories and use biographies, personal experiences and nature stories; (3) adults, stimulate them to see the background of Bible truths and the real purpose of the lives of Bible characters.

40. Imagination: An elevating and joy-producing power of the mind. Only by imagination or the "eye of the soul" can we know in any degree the glories of heaven or the horrors of hell, or appreciate many of the sublime descriptions of the Bible, especially the Revelation. When improperly fed and developed, imagination becomes possibly the most degrading influence in life.

41. Thought: The highest power of the mind. Gives man his superiority over lower animals and mastery over nature. In the realms of religion and morals, thought makes possible our choices and thus helps determine character. Thought is the power of the mind by which it observes, compares and classifies the material gathered by attention and perception.

42. Forms of Thought: (1) Judgment, which is a discovery of relations between two ideas or concepts; (2) reason, which involves a comparison of two judgments and results in a third judgment which completes the reasoning process.

43. Forms of Reasoning: Induction, deduction and analogy.

44. Teaching value of Thought: (a) Makes possible progress in material things since new relations must be seen before new results can be had; (b) means progress in spiritual things, for each one should know the truth for himself and act for himself; liberty of conscience leads to soul liberty; (c) helps clear up doubts since the doubter is but an inquirer after truth, and when truth is found the mind is satisfied; (d) makes possible right character-building, since choices are determined by thinking.

45. **How to cultivate the power of Thought:** (a) In the younger years, store the memory with thought materials; (b) connect truth with pupil's interests; (c) use the question and answer method, and (d) lead pupils to make definitions and analyses.

46. **The Feelings:** A state of mind bringing us either pleasure or pain; this applies to the results of bodily feelings, or sensation, as well as to mental feelings, or emotion. The feelings are closely related to knowing and willing; knowledge arouses the feelings, and the will is moved by the feelings. To know is to feel and to feel is to act.

47. **Kinds of Feelings:** (1) The egoistic, or feelings about one's self, including desire for approval and various forms of self-esteem; these develop in childhood; (2) altruistic, or feelings for others; the golden rule and its kindred teachings are altruistic; these feelings develop in youth; (3) moral feelings, or those we have through relation to our fellow men, and right living; "love thy neighbor as thyself"; (4) spiritual feelings, or those we have as a result of our relations with God; the highest form is love.

48. **Teaching value of the Feelings:** The feelings move the will to action. Without action, character forming is impossible; the Sunday school teacher has much opportunity to cultivate the feelings; a pupil with the right feelings, or whose "heart is right," will rarely go wrong.

49. **How cultivate the Feelings:** (1) The teacher must cultivate the kind of feelings he wishes the class to have towards the truths of the lesson and the whole Sunday school service; create the right atmosphere in your class; (2) use the story as a method of teaching and illustrating, for nothing so stirs the feelings as a well-told story; (3) use repression and stimulation as is needed; repress the impulsive and emotional pupil, stimulate the indifferent.

50. **The Feelings, and suggested methods:** (1) Children's feelings are quickly aroused and quickly spent; stir their feelings by using higher and nobler illustrations, such as of generosity, love, honor to God; (2) feelings of youth are

more under control of the will; pupils are developing ability to weigh evidence and make decisions; stir their feelings by using facts, deeds of heroism, self-sacrifice, noble living; (3) feelings of adults are guarded by intellect and will; pathway to feelings must be besieged by facts and logical conclusions; utilize their knowledge and experiences in illuminating truths, build on their knowledge, win by logical arguments and appeal to the will.

51. Definition of Will: It is the determining and directing power of our minds involving all the conscious forces of the mind; it is like a king issuing imperial orders for his servants to carry out; it involves three essentials—deliberation about the action involved, a decision to do it, and the execution of the decision; execution is the test; many good resolutions are never carried out.

52. Kinds of Will: (1) The strong will; in the best sense it indicates the highest character and results from deliberation and wise decision; (2) weak will indicates lack of decision, also lack of power of attention, hence little feeling.

53. Teaching value of Will: Is in its relation to character: "will determines habit and habit makes character," so will is back of both; "a cultivated will is but another name for strong character." Habits of honesty, diligence, study, punctuality, reverence, truthfulness and the like are largely matters of will. In the Sunday school, much emphasis is put upon training pupils in these habits.

54. How to develop the Will: (1) Have respect for it; train it like we train memory and imagination; do not break it; help pupils to control it; (2) recognize the necessity for freedom of the will; each pupil must make life's decisions for himself; (3) stir enthusiasm for the right and starve out the wrong.

55. The Will, and Suggested Methods: (1) Wills of children act quickly from desire, hence teach positively about right and righteous living; illustrate with stories that will make them want to be like the best; (2) will of youths is moved by appeal to the feelings by means of knowledge, hence

emphasize the importance of knowing; teach about great characters and their noble deeds; (3) will of adults is moved through appeal to the intellect through facts logically presented and illustrated out of practical life, so as to stir the feelings.

56. **Habit defined:** Is a fixed tendency to think, feel, or act in a peculiar way under special circumstances; it becomes second nature; a large factor in it is repetition.

57. **Some essentials in Habit forming:** (1) Information, as good habits result from a knowledge of the ends gained, or issues involved; (2) self-activity, as habits result from repetition of individual acts; (3) perseverance, as it is essential to "keep it up" until the habit is formed; (4) cooperation, as much depends upon environment and companionship.

58. **Teaching value of Habit:** Is in its relation to character, habit is the material out of which character is made. Man is a bundle of habits. "Habits are the dress of the spirit." Some practical values of habit: (a) Economizes time and effort, enabling us to do things automatically; makes us expert in conduct; (b) aids us in accumulating knowledge, as the powers of the mind form habits of study; we can get the habit of paying attention, of memorizing, etc.

59. **How cultivate Habits:** In childhood we form the habits commonly called "manners"; in youth, the habits which belong to personal character; in adult years, those which belong to professional life. Some rules: (1) Lead out with a strong initiative, plunge in, sign the pledge, make promises; (2) never suffer an exception to occur; (3) carry out every good resolution immediately; don't simply resolve, but actually do.

60. **Character** means literally an "engraving tool"; shifted by usage to mean marks upon one's self by his own acts; choices of the will tend to fix themselves into habits and they "stamp" themselves upon the individual; highest character is Christian character in which the acts proceed from a regenerated spirit; comes as a result of religious beliefs working themselves out in religious acts.

General Questions for Review and Examination.

The teacher will conduct the examination upon this book in accordance with instructions given on page three, "Directions for the study of this book."

1. Define psychology.
2. Illustrate the three capacities which constitute the mind.
3. Why study psychology?
4. How learn psychology?
5. Define sensation and name the kinds.
6. What is consciousness?
7. State the kind of curiosity possessed by youths and by adults.
 8. Give several ways of awakening curiosity.
 9. Name and describe the kinds of attention.
 10. Suggest some practical ways of getting attention.
 11. What is the relation of interest to attention?
 12. What is meant by the apperceptive mass? Illustrate.
 13. Show the relation of apperception to attention and to interest.
 14. Illustrate the process of making new truths clear.
 15. In utilizing the process of apperception, what steps must be taken?
 16. Name and define the kinds of memory.
 17. Give three suggestions for strengthening the memory.
 18. State the general principle for memory work in childhood and in youth.
 19. Name and describe the kinds of imagination.
 20. How best utilize imagination in teaching children, youths and adults?
 21. Define thought.
 22. Name and illustrate the forms of thought.
 23. Name and illustrate the forms of reasoning.
 24. Indicate the teaching value of thought.
 25. Suggest three ways of cultivating the power of thought.
 26. Name and describe the kinds of feelings.
 27. Show how the feelings are "fountains of conduct."

28. Suggest three ways of cultivating the feelings.
29. Name and describe three things involved in an act of will.
30. Name and describe the kinds of will.
31. What is the teaching value of the will?
32. Give three suggestions for developing the will.
33. Describe the physical aspects of the law of habit.
34. What habits are best formed in childhood? What before the pupil's conversion?
35. How may adults be led to cultivate good habits?
36. How may bad habits best be broken?
37. Define character. How is character formed?

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